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MOODY BIBLE INSTITUTE MONTHLY

Volume XXII

November, 1921

Number 3

Changes in Three Hundred Years. Evolution or Devolution?

*Founding of the First American College (Harvard) 1636
American History Told by Contemporaries.*

Rules, and Precepts That Are Observed in the Colledge.

(1) When any Schollar is able to understand Tully, or such like classically Latine Author *extempore*, and make and speake true Latine in Verse and Prose, *suo ut aiunt Marte*:—And decline perfectly the Paradigm's of Nounes and Verbes in the Greek tongue: Let him then and not before be capable of admission into the Colledge.

(2) Let every student be plainly instructed; and earnestly pressed to consider well, the maine end of his life and studies is, *to know God and Jesus Christ which is eternall life.* Joh. 17.3. and therefore to lay *Christ* in the bottom, as the only foundation of all sound knowledge and Learning.

And seeing the Lord only giveth wisdom, Let every one seriously set himselfe by prayer in secret to seeke it of him. Prov. 2. 3.

(3) Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in *Theoreticall* observations of the Language, and *Logick* and in *Practicall* and spirituall truths, as his Tutor shall require, according to his ability; *seeing the entrance of the word giveth light. it giveth understanding to the simple.* Psalm, 119. 130.

* * * * *

(7) Every Schollar shall be present in his Tutor's chamber at the 7th. houre in the morning, immediately after the sound of the Bell, at his opening the Scripture and prayer, so also at the 5th. houre at night, and then give account of his owne private reading, as aforesaid in Particular the third, and constantly attend Lectures in the hall at the houre appointed.

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—1 John, 2:17

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NOVEMBER, 1921

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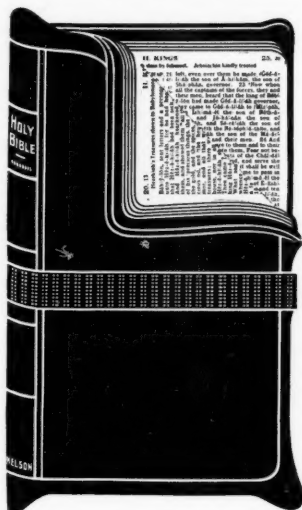
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Moody Bible Monthly

NOVEMBER, 1921

EDITORIAL NOTES

ALL NATURE ADORING

By Fred Scott Shepard

The birds their gratitude tell
In anthems of joyous delight;
The flowers sweet perfume exhale
And cheer with their radiance bright;
The whole world rejoices
With myriad glad voices,
Which gladden the heart and the sight.

The fields their harvests return,
The vineyards and orchards their share;
The smiles and tears of the sky
Have part in the fruitage all bear;
All nature outpouring
Her gifts, is adoring
The Father who makes all His care.

We, too, should echo God's praise
Who blesses with goodness untold;
His love so boundless and true,
Doth all His creation enfold;
With favor unending,
Our footsteps attending,
To graciously guide and uphold.

* * *

He is to be congratulated indeed, who, on our national Thanksgiving Day, can sincerely sing Jane Crewdson's hymn:

"O, Thou Whose bounty
fills my cup
Our Thanks- With every blessing
giving meet,
Number I give Thee thanks for
every drop,

The bitter and the sweet."

The meditation from Bishop Nicholson, holding the place of honor among our contributions, shows us how this may be done. Do not miss it.

But on such an occasion we think it well to emphasize, for our readers' attention, the close relation existing between personal religion and national politics, or better stated, between the individual obedience to the Bible as God's Word, and a strong and prosperous nation.

For this reason we also present the informing article on "Thanksgiving Day and the Pilgrims," by Rev. Charles C. Cook, the virile sermon on "Religious Foundations of National Life," by Dr. J. T. Britan, and the cautionary appeal entitled "America's Vulnerable Spot," by Mr. Rudolph Malek, who, being an immigrant himself, can speak, with a deeper intelligence than some of the rest of us, on the theme he treats.

It will be found also, that Professor Keyser's "Question Marks on Evolu-

tion" bears closely on the same general question, for, as Dr. Britan points out, there is where Germany (and he might have added Russia also) went astray. It may be recalled that we mentioned a year or so ago that during Herbert Spencer's life time his books had a wider reading in Russia than in his own land, or anywhere else indeed, than, possibly the United States. We have little hesitancy in saying that his false philosophy of evolution which so greatly influenced Russian thinking in the middle of the last century, was a potent factor in destroying that nation's soul.

No further reason, therefore, need be presented to justify our publication of the two letters on another page under the heading, "Christians Responsible for Their Gifts of Money." Herbert Spencer's work was subsidized by gifts from individuals in England and America, and especially America, or it never could have been completed. Some of the donors no doubt were professing Christians who knew no better, and having sown the wind, their children and grandchildren are left to reap the whirlwind.

* * *

This, even more than good health and large crops, is always and everywhere a cause of national thanksgiving. One reason for longing for the advent of Christ is that

Good Government He shall judge the people righteously and govern the nations upon earth.

We are thankful just now for a Federal administration which seems honestly disposed to do its best for the nation, for it is generally admitted that the President has gathered around him an efficient cabinet with a genius for team work. Even his political foes say that Mr. Hayes is successfully "humanizing" the Postal Service. Mr. Mellon must be commanding the confidence of the business men by his thoughtful and non-partisan conduct of the Treasury Department; and if they are not equally satisfied with Mr. Hoover as Secretary of Commerce, it is not from any question as to his purity of motive or his desire to truly promote the public welfare. We believe, also, that the recommendation of the Attorney-General for a largely increased bench of judges just below the rank of the Supreme Court, if acted upon, will make for order and prosperity in ways that are far-reaching.

But we imagine that our fellow-citi-

zens of both great parties are best pleased thus far with the conduct of the State Department under Mr. Hughes, whose lack of experience in international affairs has been compensated for by his true Americanism, his clear thinking, and his wide knowledge of law. If he remains in the cabinet until the close of Mr. Harding's term, he will have plenty of time for mistakes to be made and criticism to be aroused, but nothing that he may do can seriously dim the luster of his state papers on the Jap question, or more recently, on the mandates of the League of Nations.

The *Toronto Globe* interprets the last to mean that "Uncle Sam wishes to share all the benefits of the Treaty of Versailles and none of the responsibilities," but that is not a fair way to look at it. Germany and her allies ceded certain territories to the principal victors of the World War, of which we were one, and the League of Nations even if we do not belong to it, has no right whatever to dispose of these without consulting us. The United States desires no territory or other tangible possessions, but she has certain commercial privileges that must not be discriminated against, and she has that which interests us still more, namely, provisions protective of missionaries and for the broadening of their activities.

Good government is a blessing, and just now we are thankful for Mr. Hughes.

* * *

Arthur Jerome Eddy, a New York lawyer and a man of wide experience in great business undertakings, has recently put out a work entitled

Is Property Theft? *Property*, in which he takes issue with the socialist, Proudhon, who affirmed that property is theft.

While admitting that there is no natural right to property save that which society confers, on the ground of social expediency, he declares what we believe to be true, that nothing is more unjust nor more harmful to human welfare than the prejudice of one man against another, because the other has more property than he.

As a recent interviewer says, and for which reason it is that we call attention to the book, Mr. Eddy has the insight to perceive that the evils afflicting society, such as deceit, unfairness, stupidity, inconsideration and all the rest, are inherent in human nature and not in capitalism. He believes, and we think he is right, that human nature would

produce similar or worse evils in any system substituted for the present one, and he therefore challenges the existing order to show its capacity for self-reformation.

Such clear thinking as this has value not only in the spheres of sociology, politics, industry and commerce, but in the higher one of religion or theology. Change human nature, make it that which it might be and ought to be, and all the problems in the other spheres are solved.

But who can change human nature except its Maker? "It is not in man that walketh to direct his steps." Capacity for self-reformation is not in our fallen nature, and even if it were, it is not reformation we require, but regeneration. We need a new house rather than an old one made over, and this new one God offers in grace to all that believe.

How sad it is, therefore, that men will not believe and turn to Him in whom alone standeth our help! We think of His tender appeal to Israel, "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries." He should have fed them also with the finest of wheat, and with honey out of the rock should I have satisfied thee."

* * *

A month or two since we referred to the Anglo-Japanese pact, remarking that we need not be apprehensive of it, and on earlier occasions we have ventured to suggest that a study of the Old and New Testament prophets points to a different kind of a pact.

One, indeed, in which Japan figures more largely with Russia and our one time enemy, Germany. And now Mr. Lewis Nixon comes along and strengthens the idea as a result of his wide travels and careful observation.

Mr. Nixon was at one time the Democratic boss of New York, but is better known as one of the great shipbuilders of the world, and is thoroughly familiar with Great Britain, Germany, and Russia. As a result of a journey just completed, he does not feel satisfied that Germany is very penitent, and foresees her as squirming out of the treaty terms. An interview in the *Kansas City Times* reports him as saying:

"Personally I believe the stories of that Japo-Russian-German combination which has been so generally rumored. It is in line with many German minds beyond a doubt. Disarmament might stop it—but, how disarm Germany?"

"Let no one make you think that the Japo-Russian-German combination against all the rest is either a dream or an improbability. I consider it a certainty. There are signs that it already may have been accomplished. The trouble with Americans is that we do not know international affairs. We see them only on

their surface. Europe pays no attention to their surface, but regards their undercurrents most intently."

* * *

The Northern Baptist Convention, when investigating its colleges and seminaries recently as to their theological teaching, is said also to have inquired into the efficiency of their graduates in the pastorate.

We have not seen the report, but a reference to it going the rounds of the denominational press occasions this comment.

The reference singles out the pastors who have graduated from the divinity school of the University of Chicago, for the purpose of comparing their efficiency with that of "the men from a popular short course institution," to the disparagement of the latter.

If we seem to come to the latter's defense, it is not to minimize the value of a highly-trained ministry. The cause of Christ and the eternal interest of human souls demands the best. But in such a connection, what is the best? If it is a choice between scholastic rationalism and the plain teaching of the Bible, men and women of faith will not hesitate.

However, the comparison in question is so one-sided as to be valueless to thinking people. Ninety-two university-trained men were investigated, who for five years had baptized on an average of twenty-four persons a year, while the less trained men had averaged only five baptisms a year. But it is not stated that ninety-two of the less-trained men were investigated, while a smaller number would have been unfair.

In the second place, where were the ninety-two located? In populous towns and cities, doubtless, where the larger opportunities for evangelism are obtainable, while the other class of men toiled naturally in the smaller places and on the frontiers where such opportunities are limited.

The relative size of their congregations also is to be considered. If the ninety-two had hundreds of hearers, while the others, as is most likely, had only scores, their five baptisms a year might have registered as high efficiency as the twenty-four.

The comparison was pursued in the matter of benevolences. The ninety-two had averaged two thousand dollars a year each for the various denominational causes, while the less trained men raised only two hundred dollars a year.

But suppose that the ninety-two had wealth in their congregations and the others had not? Is it not possible that the two hundred dollars represented as much efficiency as the two thousand dollars?

We do not know which "short course institution" was in the minds of the investigators, but we speak for more than one such institution when we say that they are able to look upon these comparisons with composure, because

the efficiency of their output, by God's blessing, has been demonstrated beyond reasonable question, even to the uttermost parts of the earth.

By their output we mean "graduates," the term used of the ninety-two. Some men credited to these institutions have spent but a short time under their instruction, but those who have finished their course are commonly workmen needing not to be ashamed.

And the course, too, is no longer the "short" one it used to be. The two years in the Moody Bible Institute, for example, is not far removed from the three years covered in the theological seminary. As a matter of fact, the number of weeks is about the same in both.

More and more also is the curriculum approaching that of the seminary, and before long it will equal it. The increasing number of college-trained entrants is making this necessary on the one hand, while the departure from the faith of the theological seminaries is making it necessary on the other.

These words are written in no spirit of boasting or worldly competition, but in the desire to promote the truth, and to assure the evangelical churches that the God of Elijah and Elisha still lives, whose schools of the prophets continue to send forth witnesses against Baal.

* * *

The Moody Bible Institute conducts a Christian Worker's Bureau for the benefit of churches, missions and other religious enterprises as well as the accommodation of pastors, teachers, evangelists and social workers desiring locations.

Its last annual report says that there is an insufficient supply of men for the pastoral office who are able to live on a salary ranging from \$600 to \$1,200 a year.

Is such an insufficiency to be wondered at? If there ever was a body of young men ready to sacrifice themselves in the work of the Christian ministry, they have been found in the last thirty years in the Moody and other Bible Institutes. Salary has been always a secondary consideration with them, and we believe it will continue to be. But how can they be expected in these days to live on such an income? Some of these young men are married or expect to be, (it is often to the advantage of their work that they should be); but how can a Christian leader maintain a real home in almost any community with so limited a purse?

At a recent gathering of Lutheran bodies in Chicago, it was announced that 36,000 American churches are without pastors, and that all of our seminaries together graduated only 1,600 last year, while the normal annual demand for pastors is about 5,000. Does not this explain why churches offering only from \$600 to \$1,200 a year cannot fill their pulpits?

We have here a strong argument for what is called the community church,

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which proposes an obliteration of denominational lines and the blending of all into one worshipping body able to support a preacher.

But after all that can be said for that plan, there is a great peril in it, namely, that the pure Word of the Lord will become adulterated and the spirit of compromise necessary to maintain the plan in operation will minimize, and finally reject altogether that which is vital to Christianity and to human souls.

To spare their children and young people such a calamity, to say nothing of the future interest of the community itself, might it not be wiser for the older generation to sacrifice themselves at some other point? Your church is as much to be considered as your automobile, and good preaching is as important as good roads. By good preaching we mean true preaching, the kind that has convictions and dares to express them.

Heaven forbid that the Word of God should be bound, or that the curse should fall upon our fair land of which Jehovah by the prophet Amos threatens Israel when He says: "*Behold, the days come, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it. In that day shall the fair virgins and the young men faint for thirst*" (Amos 8:11-13).

* * *

Immanuel Herald is the name of a Chicago monthly whose chief objective is to spread the doctrine of "Scriptural holiness." But an editorial in a recent issue entitled, "Tongues and Semi-Tongues," errs in a statement of fact which its high standard of excellence will cause it to correct, no doubt, as soon as it is brought to its attention.

It is speaking of the evangelistic work of the Bosworth brothers, and describes it as "a cross between the 'tongues' and the Moody school towards which they evidently lean. The Moody song book is used," it goes on to say, "and other signs of this leaning are in evidence."

Later it refers to the Christian and Missionary Alliance "as mixed up in the tongues movement," and names "the Rev. Paul Rader, pastor of the Moody church," as its head, adding, "This links the Moody movement to the tongues in a somewhat indirect way, but indicates that the spiritual temperatures of both movements are about the same."

If by the "Moody school" is meant the Moody Bible Institute, we wish to say that its knowledge of the Bosworth brothers and their work is limited thus far to newspaper reports, and that its song-book was not used in their meetings.

Furthermore, the Moody Bible Institute is not connected with the Moody Church (Tabernacle), any more than it is

connected with the Immanuel Church, for which *Immanuel Herald* is the organ.

And as to the tongues movement or the semi-tongues, the probability is that the Moody Bible Institute through its teaching on the platform and in print, has done as much to withstand the error as any Christian institution which *Immanuel Herald* can name.

* * *

A reader takes exception to the editorial in our September issue on the ground that "we thank God for the Adventists, Baptists, Congregationalists, etc." He thinks we meant the Seventh Day Adventists whose serious errors he faithfully rehearses.

But we did not mean them. There are said to be at least six distinct branches of Adventists, one of which at least, is thoroughly orthodox and evangelical, and we had them in mind.

Another reader is "stricken with surprise" because in the same editorial we said, "Denominationalism is a good thing in this imperfect age." But if he reads on he will see why we said it, and if he thinks carefully as he reads, he will be compelled to agree with us.

A third wishes to be informed "if it is not true that Christ prayed for His people to be kept one?" Certainly it is, and they were made one on the day of Pentecost, and have been kept one ever since. The fact that some are Adventists, and some Baptists, and some Con-

gregationalists, does not qualify that a particle. The editorial calls attention to the solemn obligation resting upon them in the premises, however; and it is only as they fulfill it that they are able to show to the world that they are one.

* * *

We refer to Mr. Samuel M. Sayford, who died at his home in Massachusetts, September 12, and in whose service for the Lord it was often our

A Great Soul-Winner privilege to share. For a number of years he was a Y. M. C. A. secretary in New England, but later entered

upon what has been called "one of the most unique evangels in the annals of preaching." For twelve years he was a college evangelist, holding services in over three hundred colleges and having personal interviews with thousands of undergraduates, many of whom he was permitted to lead to Christ. Indeed, it is estimated that as a result of his efforts, over twenty thousand college students entered into various forms of Christian service, among them being counted such distinguished leaders as John A. Mott, Robert E. Speer and Wilbur L. Messer. For the last twenty years he was the general secretary of the Evangelistic Association of New England and devoted to the spiritual welfare of the neglected parts of rural New England. He was a man content to toil in the quiet ways of service and seldom figured in public print, but he has earned a great reward.

Over the Last Trail

Pretty near Thanksgiving day again;
Pretty near Thanksgiving day, and I
Find myself so far away,
Far from where old faces drifted by;
Through the street old echoes rise and
call,
Where the city's millions drift and roam;
As I sit and look beyond it all
Dreaming of Thanksgiving day—and
home.

Time has got a way of drifting fast
Through the glint and gleam of summer's
light;
Time has got a knack of rushing past
In the stress and tumult of the fight;
But somehow the days have lost their
sweep
In the gray of old November's gleam,
When a fellow's sitting, half asleep,
Dreaming of Thanksgiving day—and
home.

Who can ever say how long ago
You and I got off the beaten way—
Called from all the dreams we used to
know.

That are now but wraiths of yesterday?
Far and near the tumults rise and fall—
Where these walled in millions drift and
roam,
But I sit and look beyond it all,
Dreaming of Thanksgiving day—and
home.

—Granland Rice, in the *Chicago Daily News*.

What About Mrs. Aimee Semple McPherson?

Editorial

WE HAVE never met nor heard this remarkable woman, but as correspondents from different parts of the world have been asking us for information about her, we are here abridging what we have been able to glean, pro and con, from sources which we regard as worthy of the highest respect.

She is a Canadian evangelist, as we understand, who of late has been conducting meetings in different American cities, Dallas, San Diego, and Denver being the most recently visited, up to this writing.

She herself regards Denver as the most "awake" of all these cities, and our story begins there.

Rev. Arthur C. Peck, pastor of the City Temple, who was chiefly instrumental in bringing her there, and who managed the campaign, reviewed her work in the *Rocky Mountain News*, of July 17 in a most enthusiastic article. "Denver," he said, "had been swept by the fire of machine guns from heaven." He had heard some say that it was the greatest revival in the history of the world since the days of the apostles. One thousand homes had been blessed by the healing of the body, and ten thousand penitents had openly sought Christ, and this within the brief period of three weeks. Many people journeyed a thousand miles to behold the manifestations of divine grace.

The meetings began in his tabernacle, seating sixteen hundred, and in one week were transferred to the city Auditorium, seating twelve thousand, which was packed twice, and sometimes three times, a day for the next two weeks.

We quote from the article:

The very atmosphere was charged with deep realization of God's presence in the city of Denver. People believed that He was working among them as Jesus worked when upon the earth. The preaching was the same gospel which He preached, and the miracles performed in opening the eyes of the blind, unstopping the ears of the deaf, healing the paralytics and all manners of disease, made the deepest impression imaginable. * * *

Not all who appeared before her were healed. Some went away as they came. Also, we have heard of some who were healed, as abundant testimony proved, but after a few days or weeks the healing has partially, and, in some instances, totally disappeared. These results probably can be explained only in the attitudes of the patients at the time, or subsequent to, the time of their healing.

We pause here to point out a peculiarity in Mr. Peck's reference to the healing which throws a good deal of light upon it. It was healing, it appears, and it resulted from faith, but was it divine healing? That is, did God interpose in a miracu-

lous way, and independently of all human means effect these cures?

We are not asking the question simply to criticize or oppose, but for information and instruction. We believe in divine healing, and we believe in it not in the past tense only, but the present tense. There are devout scholars whom we revere and who hold that the age of miracles ended with the apostles, but we are not able to agree with them. We think we have known of instances of divine healing in our own generation, not many, but enough to establish the fact. But they were not the kind which Mr. Peck describes in the above paragraph.

Therefore we ask, "If 'abundant testimony proved' that some were healed in whose case after a few days or weeks, the healing totally or partially disappeared, could that have been the healing of God?" We do not mean His healing in the broad sense in which all healing and all good comes from Him, but in the particular and miraculous sense in which we are now discussing it. Is there Scriptural evidence that Jesus Christ ever healed in that way?

The question possesses moment because Mr. Peck frankly lays the responsibility upon the patient. His faith relaxed, he says in a later sentence, and the healing gradually gave way, "until the original trouble has ascendancy in the body" once more.

This is not divine healing as we have always understood it. Divine healing is objective; this is subjective. In divine healing the power goes forth from God upon the sick, and effects a cure which is thorough, immediate, and permanent; but here the sick person is using his own power, and effects his own cure, if his faith is strong enough. And what is more, the thoroughness and permanence of his cure depend upon his continued or persistent exercise of that power.

Is this divine healing? Is it not rather what is commonly called the mind cure?

"Oh, no," some one will say, "because Mrs. McPherson is evangelical, and because she insists on the evidence of conversion to Christ before she prays for any one who is sick."

But this does not alter the situation. A sick person may listen to the gospel and believe on Jesus Christ, and under emotional excitement generate such strong faith that he has been healed as to himself effect a cure, either temporary or lasting.

Medical science knows of hysterical lameness, deafness, blindness and other serious diseases which are brought on by shock, and which disappear in the same way. This is not said to rob God of His glory, heaven forbid! but rather in jealousy for His glory.

Quoting again from Mr. Peck's review of her work:

Mrs. McPherson was strong concerning the baptism of the Holy Ghost. She placed much emphasis on the fact that a blood-washed soul and a clean body were necessary to prepare the individual to become the temple of the Holy Ghost.

In other words, she believes that the doctrines of perfect love and entire sanctification must precede the baptism of the Spirit which bestows power through the gifts of the Spirit and bears the fruit of the Spirit.

As we understood her, she does not claim that tongues are the only evidence. There are nine gifts of the Spirit. Tongues is one of them. The witness of the baptism may come in the bestowal of some other gift. God Himself, and not the seeker, determines what the gift shall be. It may be tongues, it may be wisdom, or faith, or knowledge, or miracles. The design of the bestowal of tongues is that they may be used, not in speaking to others, but for secret communion with Christ.

It will be seen from this that while Mrs. McPherson believes the gift of tongues is a present bestowment on the church, she is not a representative of the tongues movement. For this reason we would not mention the matter at all, were it not for her fundamental error concerning the baptism of the Holy Ghost from which the follies of the tongues movement arise.

As we understand the Scripture, the baptism of the Holy Ghost was the act of God on Pentecost, of which blessing all partake who truly believe on the Lord Jesus Christ (1 Cor. 12:12, 13). Mrs. McPherson seems to confuse this blessing which unites us to Christ as the Head of the church, which is His body, with the infilling of the Holy Ghost which may be oft repeated. It is the latter and not the former, the filling and not the baptism of the Spirit which makes for deeper holiness. The baptism is the birthright of all who are in Christ, for it is that which puts them there, and quite independent of any external gift whatever.

It is a pleasure, indeed, to add that not only Mr. Peck, but others who have written us, speak of Mrs. McPherson's personality, her sincerity and modesty as beyond criticism.

One correspondent mentions that Mrs. McPherson has applied for a divorce from her husband on the ground of desertion because his ways were those of the world. And the correspondent seems to feel that this detracts from her saintliness. That is to say, in his judgment, she should not seek a divorce on these grounds. But we do not entirely agree with him, unless it would appear that her purpose is to re-marry. It is quite pos-

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sible that such a separation might be a testimony to her sainthood rather than a witness against it.

Mr. Peck's article concludes with the important information that the finances of the meetings were well managed. The

expense budget was something over \$3,000. About \$13,000 given to the evangelist to assist in building her tabernacle in Los Angeles, and \$3,336.46 presented by vote of the donors, to Mrs. McPherson for her own disposal, were all

provided from the basket collections.

Special contributions, also, for the tabernacle erection fund were made personally to Mrs. McPherson by interested individuals, so that the total offerings of the meetings exceeded \$30,000.

Making the Bitter Sweet—A Meditation for Thanksgiving Day

By the Late Bishop William R. Nicholson, D. D.

TEXT: "So Moses brought Israel from the Red Sea . . . the waters were made sweet."—Exodus 15:22-25.

The journey of Israel through the wilderness under Moses is, in many regards, an illustration of the Christian life.

The people of Israel, as a whole, were indeed but typically redeemed. No doubt there were individuals who were the true servants of God; but as a whole, they were merely delivered from Egyptian bondage. That deliverance, however, represented the salvation of Jesus Christ, and therein true Christians were set forth and characterized.

Journeying Israel marching out of Egyptian wretchedness in the freedom of deliverance toward the promised land of rest and liberty—that was the foreshadowing and illustration of the heavenward progress of God's elect.

For, at Israel's departure from Egypt, they went forth under the protecting and enfranchising power of the blood of the paschal lamb, even as now the converted man goes at once from the slavery of those taskmasters, sin and Satan, by means of the pardoning efficacy of the blood of Jesus, and beneath the sheltering of his righteousness.

Nor alone Israel's journeying, but many also of the incidents thereof were anticipatory figures of the Christian life. A marked instance was the rock out of which, when stricken by Moses' rod, flowed streams of water for the refreshment of the people amid arid ways of the wilderness, for, says Paul, "That rock was Christ."

"It prefigured Him, smitten by the rod of the Father's wrath against our sins, the true stricken rock of the waters of life for our comfort, 'upon whom the ends of the ages are come.'"

Another of those incidents is recorded in the words of our text. Throughout a three days' march on the Red Sea they had found no water. When that which they carried with them in leathern bottles was exhausted, they began to be tormented with thirst. Trudging along under a tropical sun, and over arid waste, with tongues parched and eyes red with heat, their sufferings how insufferable!

At length they perceive in the distance an oasis and cry, "Water! Water!" We can imagine with a tumultuous rush they

hasten to the promised relief. But, alas! the water is not fit for drinking, and in the agony of disgust, they name the place Marah, bitterness, and murmur against Moses, saying

"What Shall We Drink?"

Then Moses cried to Jehovah, and Jehovah answered, showing him a tree which he must take and cast into the waters.

He did it obediently, readily, confidently. And the result? *The waters were made sweet.*

It was a wonderful conversion, a miracle. The tree does not exist that, by any natural property of its own, could have wrought a revolution in nature so wonderful, for not only was the change of the water a stranger to the laws of nature as we know them, but also it was effected instantaneously, and the effect continued till every one had drunk to satisfaction.

And then, most marvelous, the effect ceased with the occasion, and the waters went back to their bitterness!

And now has that sweetening of the waters no message for us? Surely we Christians have our own Marahs. So often we are disappointed and afflicted at the events of life, and we become weary, dispirited, ready to fall by the way, and not seldom petulant and repining.

Our bitter waters must needs be sweetened, else faint and fall we shall. And so, as that rock was Christ, that sweetening tree was Christ, for, as Peter says, "He bare our sins in his own body on the tree," and Paul says, "It is written, 'cursed is every one that hangeth on a tree,'" and John says, "The leaves of the tree of life shall be for the healing of the nations."

Yes, that tree was Christ. And just as that tree grew near to the bitter waters, so is He near to us in every trial.

And as God pointed out that tree to His servant, so does He point out Christ to us, enforcing Him upon our attention and confidence, for "Him hath God the Father sealed." And as Moses had to take that tree and cast it into the waters, so have we to take Christ by faith and bring Him into our trials. And as the result with Moses was the sweetening of Marah, so, as surely as Jesus is the Christ, the result with us shall be that

every drop of our bitterness shall be turned into sweetness.

To Whom the Comfort Belongs

But notice that to Christians alone is this teaching addressed; just as it was Israel only as already typically redeemed who drank of their sweetened Marah. To those who are not Christians the picture presented is a different one; it is the paschal blood—the blood that brought Israel out of Egypt.

To the unconverted we say, "Repent and believe on the gospel and you shall be saved from the guilt of sin; even as on that terrible night in Egypt, Israel was delivered by means of the sprinkled blood from the destroying angel." Then, only then, can they use Christ for the healing of the waters. They must first be His, in the power of *redeeming* blood, before they can avail themselves of Him, in the power of *sanctifying* blood, for transferring the events of life from bitterness to refreshment.

The Christian, he who has fled for refuge to lay hold on the Saviour from sin, and to whom there is now therefore no condemnation, he it is who, as often as he comes to his ever-recurring Marahs, may at once take the tree with its healing leaves, and casting it into each particular trial, revolutionize the fountain of grief down to its secret springs and change the bitterness into joy. How is it done? By faith in Christ, is the answer of the gospel.

But the exact force of the answer is by a *special* action of faith.

The occurrence of trouble is itself the demand for intensified action. Israel were marching toward Canaan day by day. It was their regular course of procedure; even as the Christian's regular course of procedure is to be evermore going onward with his face toward the kingdom of heaven, and more or less currently enjoying his assurance of being in Christ.

But when Israel arrived at Marah, what then? Why, to Marah must be given special attention. Moses must concentrate his thoughts upon it, pray with reference to it, go to that tree because of it, distinctly take that tree, and with exertion cast it into the waters. It was all additional action.

Just so, the Christian in trial must give renewed attention to the joy-filling power of Christ, and by an answering

act of appropriation, embrace Him all the more tightly.

Re-doubling Faith

The importance of re-doubling faith in a time of trial we cannot emphasize unduly. A business man, however successful generally, is required to fix his minute attention on every new complication of interests.

See that man fallen overboard? He swims to yonder rock, clutches it, embraces it. He is holding on and is saved from drowning. That is the Christian in his daily habit of relying on Christ.

But see, yonder comes a mighty wave, and instinctively the man tightens his grip as the wave plunges over him. That is the Christian specially exerting his faith in a time of suffering.

But what are the particulars in this special action of faith? It is an urgent review of what the Word of God says as to the need and use of trials—of what it says concerning the Judge of the whole earth doing right, and concerning the blessedness of acquiescing in His sovereign will—of what it says of the Christian's standing in grace, and of present assurance, and of the coming glory.

The special action of faith is to dwell anew on all these things, and to reach up for realizations of them, with the force of a heart keenly suffering and yet vigorous with life.

Such is the special action of faith in the hour of trouble. Thus it is for the Christian to put the Lord Jesus Christ into his troubles; to cast the tree into the bitter waters.

Get Accustomed To It

It does not follow, however, that the Christian will thus necessarily exert his faith simply by reason of his being a Christian. The Christian may be unfaithful. Even should he be ever so desirous of putting forth so intense an effort of faith, he will find that he does not well know how to do it if he has not been accustomed to do it. The practice of faith in its deeper exercises has a great deal to do with its readiness for such exercises.

A musician, however competent, who is out of practice, could hardly achieve on the spur of the moment, the best work of his art. It is only the Christian that is in the habit of daily walking in close fellowship with his Saviour, whose faith is as prompt as was Moses' to go and take that tree. It requires a cultivated diligence, a sustained watchfulness, and a will devoted to God.

If the Christian is not such a Christian, then he is the football of his trials, and sore and prolonged may be the struggle to get himself ready, with the divine blessing, to fill his troubles with Christ. If the Christian is such a Christian, at once he brings the healing tree into the waters, and the bitter becomes the sweet.

Are Our Troubles Removed?

But in what way does our bitter become sweet by means of putting Christ by faith into our troubles?

Certain it is that the troubles are not taken away. Neither is the identity of trouble ever lost; affliction is affliction, pain is pain, hideousness is hideousness.

To bring Christ by faith into one's troubles is the same as to bring Him into one's self. No trouble is one's own otherwise than that one has the *sense* of the trouble. We *feel* our troubles, and therefore they are *our* troubles.

Only then, as one's mind is influenced, is any impression made upon his troubles. Hence, in the sweetening of our bitter waters, it is the Christian's self that is sweetened. Pain has not changed its nature, suffering is not itself made beautiful. The sugar of the gospel is in the mind, not in the event.

The effect of this, however, is much the same as if trouble were no more trouble, and pain no more pain.

When the surgeon has etherized his patient, his knife cuts with no less severity, and yet without torturing; the patient himself has undergone the change.

When the martyred Cranmer thrust his right hand into the flame kindling around him that it might burn first, and held it there till it had burnt off in witness of his godly detestation of that hand's act of having recanted with the pen the faith of the gospel, nothing but his state of mind, his intense sorrow for that sin and his enthusiasm of love for the Saviour could have availed to displace so insufferable an agony by a contented and even joyous endurance.

Here is the principle of the action of God's power in our trials. The bitter is made sweet because sweetened is the soul itself, whence comes the sense of the bitter. And understanding this, the Christian's interest is at once rightly directed; his inquiry is, "Am I myself sweet or bitter?"

What, Then, Is Sweetness of Soul?

When the conscience is freed from the condemnation of its sins by faith in the blood of Jesus Christ, is not that lump of sweetness melting all through the self-conscious being?

When this same believer is assured of having put on the Lord Jesus Christ, and of being robed in His imputed righteousness, thus being made as acceptable to God as is Christ Himself, is that not the redoubled sweetness of personal agreeableness to God and childlike fellowship with Him?

And when his sensibilities are thrilling with a sense of God's particular and tender love for him, as evinced in the redemption of Christ, and the gracious attentions of the Holy Spirit, his gratitude being set aglow, and his love inflamed in return, that love of God is the cream of sweetness.

When his will, under the omnific touch of the Holy Spirit is made willing toward every truth and act of God, that will is the king of sweetness.

When these things are wrought in him by the Holy Spirit by means of the truth as it is in Jesus, are not they like rain-

drops from heaven, freshening, maturing the juices of life, ripening them into the fruits of blessedness?

When bereavement comes, or loss of property, or saddest, disappointments by unkindness of friends, or sickness and pain, will it not instinctively breathe this sweetest feeling, "My Father has sent them all"?

When the temptations of worldliness are making a powerful onset, the illusions of ambition, or the devilish tyranny of some former evil habit are pressing hard, then, by preference the soul turns to feast on its own sweetness of the peace of God that passeth understanding, of the joy of the Lord that is full of glory. When the daily sense of many failures in holy living is keen and self-loathing, with a vigorous bound it springs to the Saviour and says, "Moment by moment Jesus is washing my feet, and still am I every whit clean."

And when difficulties confront the Christian's work for others, and men will not hear, and professing Christians are cold and lethargic, and a heart-sickness of discouragement is threatening, so sweetened a soul finds a stimulus in its own feast of enjoyment, keeps its energies fresh, is still eager to obey God, exulting in the belief that He is surely moving onward to the fruition of the gospel purposes. This is how, evermore, the bitter is becoming the sweet.

How Sublime the Teaching!

What an exultant flight from trials and sufferings to present blessedness and pleasures for ever more!

It is all so real to the true Christian. See, the muscles of his faith are ever tightening; again and again he takes a firmer grip, he realizes, he sees, and the comfort of the Holy Ghost abounds within him.

And so, traveling on from Marah to Marah towards the promised land, now he mounts up on wings as an eagle; now he runs and is not weary; now he walks, and is not faint.

Would you have this fascinating vision of a sweetened life, a true photograph of your own life? Would you have this mystic change wrought in the bitter waters of your Marahs?

But can it be? Realize first this—it has been the blessed experience of thousands in every age from Moses until now. There are living witnesses of the blessed change today.

Let the Holy Spirit be your teacher and guide, and you shall know how to take this tree and cast it into the waters. And forth from every trial you will move among men, oh! how humbly, and yet as angels of God, dropping sweetness like the heavenly manna; and men, ravished by what they taste of your sweetness, shall be drawn to suck for themselves honey out of the same rock, and to glorify your Father in Heaven.

O Spirit of the living God, breathe upon us Christians, and fill us with the sweetening Christ!

Moody Bible Institute Monthly

Thanksgiving Day and the Pilgrims

By the Rev. Charles C. Cook

WHILE doubtless there is much in the way of detail and local color we would like supplied in the account of those brave souls who originated the day we celebrate, still there is enough of accurate information to throw a vivid light upon the occasion, so that we know we are not following mere tradition when we commemorate that thrilling event that took place at Plymouth just three hundred years ago.

Not that the event seemed thrilling to them at the time. They could not have had the remotest idea of the great play they were staging. There was no moving picture operator present ready to "film" nor an artist to portray them. To be sure it was not an ordinary experience, on the contrary a very novel one, but certainly it did not present itself to them as a romantic or poetical situation.

They were cold, weary and hungry, with some sick and many sorrowing among them, amid a cheerless and dangerous environment. There was no committee with badges to greet them, no fanfare of trumpets to herald their approach. The only reception committee in evidence skulked behind the trees, and its calling card was a volley of arrows. I think I have seen the picture of a hunter with a turkey. But what was one turkey among so many?

The Secret They Possessed

Everything necessary for their comfort and enjoyment must be provided by themselves, and for this they were found fully equal, for they possessed the secret—known to so few—that real enjoyment does not come from *things*, nor from outward surroundings, but from within, derived from a vital union with the unseen God.

Unlike unregenerate men who "hate God, tolerate their fellow-men and love *things*," these Pilgrims loved God, sought to be a blessing to their fellows, and put *things* in their proper place of comparative unimportance.

All the qualities that succeeding generations have admired in them were tempered with the divine spirit,—their heroism, devotion to duty, unwavering faith, unconquerable purpose, disdain of seeming failure and rugged righteousness.

In view of all this, very properly are their names recorded high on the scroll of human honor. They introduced a new era in history by laying a foundation for a nation whose beginnings are unique in human annals. Whatever is still best in the life of our vast domain finds its source at Plymouth Rock.

Was Their Work a Success?

The answer is Yes and No. Righteousness and godliness, as manifested in human character, can never be failures, and as intimated, their influence abides to this day, and will be an inspiration for all time.

These people were advanced beyond their time, and lived according to their light, but that they knew how "rightly to divide the word of truth" can scarcely be claimed for them. Their spiritual habitat was the Old Testament. They gave their children Hebrew names, and followed Moses, if not more at least as

No Union of Church and State

The failure of the Pilgrims lay in their union of Church and State. They could hardly have done otherwise as they were in the grip of circumstances which they could not control. Nevertheless, and even though, and indeed because, they found their inspiration in the Old Testament Scriptures, their error was as great as that of the Protestant Reformation in uniting with secular powers for the maintenance of the truth; of Cromwell and his invincible army in seeking to establish the Fifth Monarchy and enthroning King Jesus; and that of the Scotch Covenanters in fighting under the blue flag for the recognition of the crown rights of Jesus.

The Pilgrims were sincere but in due time the impracticable nature of their enterprise was manifest, for soon came inevitably the Half-way Covenant, by which the unregenerate became office-holders, following which ensued, logically enough, corruption in politics, and the general conditions that prevail in all earthly governments.

The trailing shreds of their endeavor however are still seen in the present day meddling of the church in governmental and civic affairs, by which she often seeks to make, enforce and change laws, and to regulate rulers. (There is no reference here to the individual Christian's participation in political and governmental matters as a citizen, but to the attitude of the church as a body.)

Let her do this and she becomes a weak imitation and a feeble rival of Rome, which with bold effrontery claims to be God's vicegerent on earth. It is true that "righteousness exalteth a nation and sin is a reproach to any people," nevertheless the church is not called to rule but to suffer with Christ.

Man cannot rule successfully anyway. He has never done so and never will in this age. When he is honest he is incompetent and vice versa.

If there is one fact which the centuries prove it is this. The conditions in this the twentieth century bear eloquent witness. The crime waves are at the flood, statesmen are in despair over the inextricable confusion caused by opposing policies, race hatreds, smoldering revenge, demonic ambitions, commercial greed, and a legion of other causes. Peace is still being discussed, but all the while the inventor in his shop is preparing devices of devilish ingenuity for slaughter, and the chemist in his laboratory is preparing gases and explosives



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The Landing of the Pilgrims as Depicted in the Pilgrim Pageant at Plymouth, Mass., as a Feature of the Tercentenary Celebration

much, as they followed Christ, a course which always leads to confusion.

I do not refer to the charges often brought against them, by those who do not distinguish between them and the Puritans—of persecuting those who differed from them and of burning witches. These things were not done by them.

These Pilgrims belonged to a different school, viz: that of the Independents (Brownists), the division from which also came Cromwell and his Ironsides. They were anti-Church of England and resolutely opposed to all ritualistic ecclesiasticism, while the Puritans who came as colonists later were, what might be called, Low Church Anglicans, who while putting bishops above the king in churchly authority, and protesting against Romish doctrines and practices, yet adhered as long as possible to the National Church.

more deadly than anything the ordinary mind can conceive.

Our Present Duty

Our duty this Thanksgiving Day as descendants, or as legatees of the Pilgrims, is to emulate their sturdy virtues, especially their sense of gratitude, which should burst forth in daily thanksgiving.

In the performance of this duty the 103rd Psalm will be found a useful model, for therein will be found ascriptions of praise for (1), personal benefits, (2), general mercies, and (3), eternal blessings.

Like the Pilgrims let us make our holidays holy days, and our days of toil sacramental, but in our conception of God's plan for men and nations and its furtherance, let us be more intelligent scripturally than they, and instead of using the church for the regulation of the world, and as an instrument for the establishment of the kingdom,—and the temptation is great when we see the devilish ingenuity of Rome and her seeming

success, as well as that of other masked forms that we hate,—let us, while seeking with all our powers to save souls out of the world, and to lead them to Christ, look for the coming of Him who alone can right earth's wrongs, and rule it in righteousness; He who alone can open the seven-sealed book and prove His right to possess the title-deed of this lost world, now His purchased possession, then to be seized and held forever.

The Dispensational Psalms

In the 24th Psalm is found the graphic prophecy of what will then be fulfilled, for in it we are told that "the earth is the Lord's and the fulness thereof," for it is He that "hath founded it upon the seas and established it upon the floods." His credentials also are established, for of Him alone can it be said that "he hath clean hands and a pure heart, and hath not lifted up his soul unto vanity nor sworn deceitfully."

The closing verses give in a striking,

dramatic form, not as many suppose, the ascent of our Lord into heaven after His resurrection. He did thus ascend as other Scriptures tell us, but the reference here is to His ascent to David's throne in the Holy City, for it is the earth which is declared to be His in verse one.

How thrilling and sublime is the command of the herald, twice repeated, "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in," and the twice-repeated challenge, "Who is this King of glory?" and finally the loud acclaim, doubtless uttered as a mighty chorus by all the attendants in that glittering calvacade, "The Lord strong and mighty, the Lord mighty in battle . . . the Lord of Hosts he is the King of glory."

From this claim there is no appeal, and as He, the King of kings and Lord of lords, takes His seat upon the throne, the kingdoms of this world at last become the kingdoms of our God and of His Christ.

Religious Foundations of National Life

By Rev. Joseph Taylor Britan, D. D., Columbus, O.

An Address before the August Graduating Class of the Moody Bible Institute of Chicago.

MR. CHAIRMAN, members of the Faculty, of the graduating class, students in the Institute, and friends, permit me to express my great pleasure in the opportunity of seeing something of this Institute and its work. I have long followed the work of the Moody Bible Institute, and thanked God for the influence it has exercised in this city, in our nation, and the world, and I am grateful to God that this influence is still continuing and that His blessing is still upon you.

The work of the Moody Bible Institute is vital and fundamental. Vital, because the Institute honors the Word of God, and it is the Word which God uses to convict, to regenerate and to revive men and nations. Fundamental, because it is only as civilizations and institutions are founded on the principles and doctrines of Scripture that permanency can be expected or is possible. In these days when so many churches, seminaries, individuals and nations are drifting from the moorings of faith, it is a mark of God's favor that He is raising up and increasing in power the number of the Bible Institutes which are standing true to His Word.

This evening, I desire to think with you on the general theme, "Religious Foundations of National Life," as based on the words of the 60th chapter of Isaiah and the 12th verse: *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

The Death of a Nation

The death of a nation is the most fearful sight on earth. To see cities

depopulated, houses rotting, streets filled with refuse, pestilence sweeping the city and country alike, lines of communication destroyed, commerce cut off, industries destroyed and governments overthrown, the dust of oblivion settling down over the whitening bones of those who died an untimely death because of the ravages of the oppressor and the just judgment of God upon idolatry—this is the supreme tragedy of earth.

Today we are witnessing the death throes of nations, in soul, if not in body. The names of Germany, Russia and Turkey are being linked with those of Greece and Rome and Babylon and Egypt, nations which heretofore exercised a proud influence in the world's history, and yet because of their idolatry went down to oblivion and defeat. Nations may die in soul, or they may die soul and body, but each and all perish because they will not serve God. Dr. Morgan has reminded us that the steps to national decay are these: "Religious apostasy, political deterioration, and social chaos." But religious apostasy is ever the first step toward national death.

The Purpose of the American Colonists

As we read the history of the American Republic we realize anew how sturdy and fundamental were the religious foundations which our fathers put underneath our political life and institutions. Two great purposes actuated the founders of this republic—building a Christian nation and converting the natives to Christ. Back of the migration of those early colonists was their purpose to

found a Christian nation, and back of their purpose to build was a Book, a Book in which John Calvin had discovered the sovereignty of God and the equality of man. Bancroft writes, that "It is in Calvinism the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God, the digger in the ditch rose into equality with noble and with king." Hence followed as day follows night, representative government, free churches, free schools and popular education. These giant ideas, rising like the rivers in the Alps, flowed down over all Europe to refresh that land and fertilize the minds and energies of men.

Now, it was at the exact time that God opened His Word that He opened a new world for colonization, and He selected as the founders of this republic men, and women of faith, in whom dwelt the Spirit of the Living God, for He was determined that His Word should be free and that it should be given an opportunity to mould a great nation and influence future civilizations for Him.

Therefore the history of the United States tells nothing so plainly as it tells of the placing of religious foundations underneath all our civilization and our political structure. When sailing across the water the Mayflower pioneers drew up a compact which read something like this: "In the name of God, Amen: Having undertaken for the glory of God and the advancement of the Christian faith"—there was their purpose. The Declaration of Independence, you remember, "Appeals to the Judge of the world,"

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and voices the reliance of the writers upon "Divine Providence."

The Finger of God in Our Constitution

When the Constitution was being written, Benjamin Franklin, seeing that the deliberators were getting nowhere, rose and moved that "Divine aid and illumination be implored each day before beginning business"; and Alexander Hamilton said of the work, when completed, "It is impossible for the man of pious reflection not to perceive in the Constitution of the United States the finger of Almighty God."

Practically every president from George Washington to Warren G. Harding, has recognized and declared that the doctrines and principles of the Christian religion are the basis of our government, the cause of our prosperity, and the assurance of our perpetuity.

Back of all our national history, therefore, is the Bible with its doctrines of righteousness, justice, providence, worship and redemption. So firmly does ex-Vice President Marshall believe this, that he said if he had his way he would take the torch out of the hand of the Statue of Liberty and place the open Bible therein, a suggestion worth considering.

Our fathers did their work well. Will their children of this generation guard and protect the religious foundations which they placed, at so great a cost, underneath our national life and institutions?

Today the United States and the British Empire stand as the principal bulwarks against the tide of red anarchy and lawlessness which threatens to destroy the Christian civilization and Christian institutions of earth. The British Empire has stood unshaken by the tides of unrest because, on the whole, the leaders and rulers, and the people have worshiped the living God.

Many of her officials have made mistakes. Parliament has sometimes apparently compromised with truth and the highest ideals, but on the whole the British Empire has been true to God, believed and practiced the gospel and brought liberty and blessing to her colonies.

Our nation has ever battled for freedom, for righteousness and for the safety and sanctity of Christian institutions; and these two nations stand today because of the blessing of God and because, within these nations are men and women who worship and serve Him.

A Crisis Is Upon Us

But days of crisis have come to us and to all nations. The spirit of lawlessness is attempting to organize the forces of evil for a massed attack upon the Christian religion, free government and the right of property, and the attack is being directed against the Word of God.

The Bible, which heretofore has furnished the basis of political and religious truth, is discredited and repudiated by many educational and religious leaders of the world.

There is a large number of so called "scholars" in the realms of philosophy, science, economics, politics and religion whose chief purpose for decades apparently, has been to take every vestige of the supernatural out of the Bible and to make the people believe that it is only an ordinary book after all; that each individual is privileged to accept it in part or in whole as he chooses, and that the bright and brainy ones of the modern world, have succeeded in dissecting it into a thousand unrelated, uninspired parts.

But the war "threw a scare" into their ranks. We read now and then of liberal professors who cry out that the New Theology will not work. There must be a return to the old-fashioned faith in the Bible as the inspired Word of God. The New Theology will not regenerate men, and men must be born again or they cannot see the kingdom of God much less establish it. So some of the radical higher critics and ultra-liberal theologians are frightened today and are crying, "Back to the Bible," while others like the gifted and eccentric and, we fear, spiritually unenlightened Mr. H. G. Wells, are crying out for a new Bible.

Mr. Wells and His New Bible

"Civilization," Mr. Wells says, "is in a critical state. Strong forces are at work which would destroy our institutions and our civilization. Unless they are controlled society is doomed. The Bible heretofore has been the restraining influence. Our civilization owes its origin and preservation to the Bible. But now the Bible is outgrown. The race must have a new Bible."

So Mr. Wells calls upon scientists, editors, statesmen, philosophers to get together and write a new Bible. But civilization can never be "salvaged" by men who in one breath admit that the Bible is the basis of our national greatness and civilization, and in the next call upon their fellows to cast the old Bible overboard and write another. "They have rejected the Word of the Lord and what manner of wisdom is in them?"

Germany's Theological Folly

Think for a moment of Germany and Russia—trite illustrations we know but ever pertinent and vivid for our age—think of these nations as illustrations of the unchangeable truth stated in the text "that the nation and kingdom that will not serve Jehovah shall perish," and also to call attention to the magnitude and viciousness of the forces which are seeking to overthrow our civilization, government and faith.

We are familiar with the story of Germany's downfall, how during the last fifty years she substituted for the sane successors of Luther "modern" teachers who, as Peter prophesied, "privily brought in damnable heresies even denying the Lord that brought them" until at last they brought "swift destruction upon themselves."

The degeneration of Germany was the fruit of her theological folly. They de-

nied the plenary inspiration of the Scriptures. They taught that miracles are impossible; Jesus was not virgin born, was not "very God of very God," and did not "die for our sins according to the scriptures." In brief they cut the Bible to pieces, denied the fundamentals of the Christian faith and taught that man is evolving upward and has in himself all the forces necessary for his uplift and perfection. These teachings bore their inevitable political results. Germany's reprehensible political life and ideals are the logical outcome of her refusal to worship God and her endorsement of Darwinism.

"Nothing in the history of the human mind," says Mr. Benjamin Kidd in his book *The Science of Power*, "compares with the intellectual movement by which Darwinism became embodied in the world policy of modern Germany. Darwin's science of an animal efficient in his own interests was conceived to be the science of civilization itself."

As one of the chief principles of Darwinism was the doctrine of the "survival of the fittest" we have in logical sequence the blasphemous doctrine of the "super-man" and the military practice of "frightfulness." If, as the modern religious leaders of Germany taught, there is no miracle or supernatural, and if, in the great scheme of evolution, only the fittest survive, then it is the duty of the strong to crush the weak without pity. If humanity is on the upgrade, if man has in him all the elements and forces required for perfection, if there is no supernatural help required or possible, then the agent and goal of progress is man and man becomes his own god.

Thus Germany politely but effectively bowed God out of her religious and political affairs and placed the super-man with his blood lust and ruthlessness on the throne. Then it was that the judgments of God descended; the nation that would not serve God perished, in soul if not in physical existence.

Some Pertinent Questions

I have thus hastily reviewed these well known facts in the life of Germany in order to ask and answer the following questions. Are the youth of our land exposed to these same diabolical and destructive teachings? Are there preachers in our pulpits, and professors in our colleges and universities who teach as gospel these godless doctrines which led to the downfall of Germany and which will bring national degeneration and destruction to us? Have our preachers, professors, editors and statesmen learned the lesson? Will the people of our nation cease their work and pleasure one day in the week and worship God in spirit and in truth, that He may continue to bless us? Will the Christian people in our churches refuse to listen to those who may be ministers of righteousness, indeed, seeking the peace of society, but whom the Bible call also "ministers of Satan" because they deny the sacrificial cross of Christ? They have "a form of

godliness but deny the power thereof." If our nation is to stand, if there is to be an antidote given to this poison, it will be given largely through such institutions as this, and through men and women who believe the Word as it is taught here.

The Program of the Bolsheviks

Russia also is a "horrible example." It seems that the program outlined in the Protocols of the Elders of Zion is the identical one followed by the Bolsheviks. Here it is: "It is indispensable for us to undermine all faith, tear out of the minds of the Gentiles the very principle of the Godhead and to put in its place arithmetical calculations and material needs."

Thus they murder the priests of Russia, make stables of the churches and open atheistic schools for the children whom they separate from the love and guidance of their parents. The stated purpose of Bolsheviks everywhere is to overthrow what they call "the damnable trinity of religion, government and capitalism." How well they have succeeded all the world knows.

From Bolshevistic Russia tides of unrest have encircled the world. Waves of lawlessness are beating against the institutions of civilized governments and Christian society. Tons of "Red" literature, like falling leaves of autumn, are scattered over the earth. The agents of Lenin and Trotsky are everywhere fomenting discord and revolution. It would seem that the dying struggles of Russia today would be a sufficient warning to all, but the world learns slowly. Until men are born again they can neither see the kingdom of God, nor fear the certain judgments of God which ever follow idolatry and lawlessness.

All this constitutes a call. The world condition is a challenge to the church of the Living God. And as we answer the challenge, how glorious the hymn we sang a moment ago! How it inspires us and speaks to us of certain victory!

"A mighty fortress is our God,
A bulwark never failing;
Our helper He amid the flood
Of mortal ills prevailing."

What will be our reply to the challenge? What can the church do? What can you members of the graduating class accomplish in this gigantic struggle and conflict before us all?

What Can We Do?

First, the church of Jesus Christ can realize and proclaim the almost infinite power of the enemies of God and the deadly nature of the combat. The center and source of the world's unrest, we know, is in the rebellious heart of Satan, that strange being described in Scripture as "perfect in wisdom and beauty" and who fell because he sought the worship which rightfully belongs to God alone.

Bible students well know what prophecy declares Satan is yet to accomplish on earth. One day, using a giant organi-

zation and league he will so dominate the world through the Antichrist, that without the mark of the beast "no man may buy or sell." He will work such miracles as to almost deceive the very elect, and through his miracles will receive the worship of men for which he bartered heaven. Until modern men therefore revise their estimate of the much caricatured Satan and take into consideration his personality, plan and program they will ever be baffled, deceived, surprised and overcome. They will cry "peace" when there can be no peace, and "safety" at the very moment when "sudden destruction" is upon them.

Secondly, in days such as these, the true church can recognize the deadly nature of the assault being made on our liberties, faith and institutions. She can proclaim that it is a fight to the death, and that every man who discredits the Word of God is consciously or unconsciously untrue to his country and in league with the forces of national dissolution; for it is the Bible which teaches men how to serve and worship God, and it is history which declares that the nation and kingdom that will not serve Him shall perish.

The church can declare that every teacher who through "science falsely so called," destroys the faith of a student in God's revealed Word, takes a soldier from the ranks of patriots and puts him in the army of the Bolsheviks and enemies of world peace. The church can realize and proclaim that every preacher who denies the sovereignty of God and the vicarious atonement of Christ is taking, as he preaches, one by one, the foundation stones from under the Republic and preparing for its overthrow; for a republic's life, like the life of individual faith, is built on Christ. "Other foundation can no man lay."

The ministers of Jesus Christ and the godly people in the pews can make it plain, that every baseball player and every baseball "fan," every movie producer, owner, manager and attendant who on the Sabbath day lures the people from worship is doing what he can to undermine the religious foundations of national life.

Again, the church can preach the Word. In the Old Testament days of national crisis the prophets of God were commanded to "Preach the preaching that I bid thee." Paul in the New Testament urges ministers to preach the Word.

It has ever been the Word of God which has exercised a restraining, regenerating and reviving influence over men and nations. It has ever been principally through the true prophets, and not through politicians and kings, that God gave His message to men. It was through Samuel, Nathan, Elisha, Jeremiah and others that God reached Israel. It was through Luther, Calvin, Knox, the Wesleys, through Mr. Moody

and the long list of godly men who listened to God, that lawlessness was restrained and national life preserved in previous ages; and the true Christian is still the greatest patriot, the mightiest influence for national stability.

Be Warned Against the Modern Gods

God's word is still the "sword of the Spirit" whereby the army of God conquers. True, men like Ludendorff, Hindenburg, Lenin and Trotzky may resist the Spirit of God who speaks through the Bible and they may be indifferent to the ethics and power of Christ. Against such, the nations must use force—"force to the utmost," for God laid upon governments, and not upon the church, the duty of restraining evil by force; but the one great restraining power in the world today is the Holy Spirit working through consecrated men and women.

Let not the church therefore be led astray by the worship of democracy, universal suffrage, self determination of peoples, league of nations, disarmament or education, or any other of the modern gods in which the world is putting its trust. Some of these, for some purposes, may be efficient, but none of them are sufficient; and all may be captured and used by Satan and Satan-inspired men for the ruination of religion, civilization and national life.

The only power which can permanently crush Kaisers, annihilate anarchists, abolish Bolsheviks and paralyze profiteers is the supernatural power of Christ, who now wins men one by one, by the secret operations of the Holy Spirit, and who one day will "send forth His angels and gather out all things that offend and them that do iniquity and gather them into bundles" for the eternal fires.

When Christ comes again, "then cometh the end when he shall have put down all authority and rule and power." If, therefore, "the mystery of lawlessness" still works, if false prophets still deceive, the Christian need not be surprised nor discouraged. The Bible foretells these conditions. We can yet preach the Word, witness to the truth and through sincere worship of the living Lord "in the great congregation" or in small groups, we can win souls to eternal life, help fill up the number of the elect, put obstacles in the way of evil men, and so hasten the day when the kingdom of God will come.

Members of the graduating class, this, as I see it, is the character of the combat in which you and I are engaged. Let not one of us attempt to minimize the force and the power of our foe. Let none of us ever go into the conflict with only human strength and ingenuity to face Satan. Let us ever use the power of omnipotence which God is waiting to give to us. Let us keep ourselves in harmony with God and in the power of His Spirit, and then will God use us and glorify His name and bring the kingdom in His own good time.

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America's Vulnerable Spot

By Rudolph Malek, Hitchcock, Okla.

AFTER being absent from this country some years, I find on my return, that many changes have taken place in the good old United States of America.

Although to some the war with its problems has ceased, to the more thoughtful, the problems of the resulting peace are more urgent in their demand for solution.

History repeats itself, and recent events in Europe are a repetition of what happened centuries ago, and should arouse citizens of this country to the imperative seriousness of the problem at hand.

Our Alien Population

Much has been written concerning the millions of alien population in our midst, and yet how little effective work of assimilation has been done. Americanization is the cry of many writers and political propagandists, and while some are inspired by a dislike of the foreigner and would deport him, others are suggesting remedies that will not bring amelioration of the conditions, since a lack of understanding the whole problem hinders their getting to the root of the matter.

The progress of Americanization consists (1) of making Americans of the population already here, and (2) starting every new immigrant on the right road of becoming an American, shortly on his arrival in the country. Emphasis must be placed upon every man, woman or child, as it is not only a question of making desirable citizens, but also of eliminating the Achilles heel or "vulnerable spot of America."

Most of the Americans do not know that the average immigrant coming in the last few years at a rate of 8,000 a day, would be considered anything but "desirable" by the more advanced governments in Europe.

However, these people have come to our shores, and most of them are here to stay. Yet their moral standards and conceptions, political or economical, are distinctly "non-American" and although all of them had to sign their names to a number of questions, yet an

The author of this article is an Austrian by birth, who was a student some years ago in the Moody Bible Institute, and then went to the mission field under the direction of the Africa Inland Mission. During the war he was held in Africa as a prisoner by the British army in separation from his wife for about three years. He is now serving as pastor in Oklahoma.—Editors.

alarming proportion of them would consider communism and Bolshevism as preferable forms of government.

How Americanize Them?

We have given permission to these people to come and we cannot send them back. Therefore, it is our task to make Americans of them or they will contrib-

grant children. For the latter no fear need to be felt, as the influence of our loyal force of teachers and the mingling with American children will do the rest.

The Church's Task

The brunt of the task lies with the church, and though much has been done by various churches in an estimable way by conducting evening classes, missions and club work and other social efforts, yet a far larger and more comprehensive work of co-operation must be done or America's foundations will be undermined.

Most of the new comers to this country "leave their religion over yonder," as one Italian said to me some years ago, and this is borne out by the statistics of the American churches. Only a small percentage of all Roman Catholic immigrants is being drafted into that church here, and the same is true of Protestants and Jews, the latter numbering about two millions in New York alone.

American Government is founded upon the laws as given by God, and all that we hold dear in this country has been and is inspired by the teachings of Jesus Christ. Every United States citizen whether conscious of that fact

or not, is responsible to his God and this country for the Americanization of the strangers within our gates or the blame will rest upon him, the present generation.

What the Real Peril Is

It is not the German military menace, no not that, but something far more sinister and dangerous. It aims at the destruction of our religious and economical fabric, and if we do not awake to the gravity of the situation, we will be paying dearly for our sleep.

When a similar condition existed in the ancient Roman Empire, it was the evangel of Jesus Christ, the "power of God" that righted matters, and if that foreign body in our midst is to be made one with us, it can only be done by reaching them with the gospel. An Italian, Pole or Jew, when an earnest



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A Typical Group of Immigrants Arriving at Ellis Island, New York

ute to the weakness of that already existing weak spot in our economical and political life.

The question arises, "Who is to do this work of Americanization? The government, the schools or the church?" To pass new laws to be ineffectively carried out would not meet the case; to start a few more evening classes by the churches or kindred organizations would not solve the problem, neither would a new school program meet the case, since most of the arrivals are adults.

"You can lead a mule to the water," but making him drink is the problem, and it will take an organized co-operation of Government schools and churches to do it. A certain wise compulsion on the part of the Government, with a spiritual and moral exhortation of the church for the adults, and a better enforcing of the attending in schools of the immi-

Christian will not long be a stranger to our ideas, since our national life is built upon Christian principles.

The same man with what religion he had left in the "old country" and no new one in its place, is open to all the antichristian and anti-law-abiding propaganda offered him daily in point and spoken word, and the menace on hand will soon be greater than that of the slaves in ancient Rome, who could only be kept down by "*panem et circences*."

Nothing spreads faster than contaminating influences, and if the rottenness is from within, a body will soon and surely decay.

A Broad Challenge

The whole problem constitutes a challenge to our much vaunted ability of handling things, to Government and churches alike. Learning from the oyster, we must make of this strange irritating body, a pearl of great price.

The church must awaken to the fact that these millions sent into our midst providentially, need the gospel as much as anyone born in this privileged country. Compare the number of churches and their size for the American population with those for the Poles, Italians and Jews.

The church must arise to the God-given opportunity, and train an efficient staff of young men and women for that special work; workers that will learn to speak the foreign languages as missionaries have to do in India or Africa.

Let us be done with the spasmodic efforts of a few illy paid or voluntary workers, although appreciating what they have accomplished, but let us appeal to our young Christian manhood and womanhood of our colleges and universities, that a nobler work for our King



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How Ellis Island Looks From An Aeroplane—Here the Government Can Handle 8000 Immigrants a Day

Jesus and our beloved country cannot be done.

This problem is a challenge to our Bible training schools and kindred institutions that are training men and women filled with a love for the lost, ready to go down into the darkest and neediest parts of our large cities, to our Sunday-school missionaries, and last but not least, to every true Christian patriot.

A chain is as strong as its weakest link, and have we not seen how mighty nations like Russia and Germany crumpled up because of a weak spot within, ready to be played upon by the enemy at the time when the strain was hardest?

Do we forget so soon? Or, are we blind to all that goes on before our eyes?

How we meet this problem *now* will decide victory or defeat in the near conflict in which our country will be tested as never before.

May God show us our part when we pray, "Thy will be done."

IT IS ENOUGH

By Grace Agnes Timmerman,
Branchport, N. Y.

If all were mine
That I have craved with rapture of desire,
And passionate, long pain—
The gifts withheld, whose value I divine
As famine's children dream of food and
fire,
One need would still remain.

Life had been good
With ampler freedom; learning, health,
and ease;
With larger heritage—
Love's kingdom, and the crown of
motherhood;
Yet, thanks, my God! for hunger which
all these
Could never quite assuage.

That want divine
Had ever bound me to a heavenly quest,
And would not be denied.
Not every joy of being could be mine;
In Christ my heart hath found the holiest,
And I am satisfied.

BIBLE CONFERENCE AT MUSKOGEE, OKLA.

This Bible conference, being the second, will be held in Muskogee, November 6-13. Bible loving Christians are expected from all parts of the State. The leading speaker will be Rev. W. B. Riley, D. D., of Minneapolis, Minn. Rev. A. N. Hall, 7th and Okmulgee Sts., is secretary.

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Newly Arrived Immigrants, Guests at a Real American Christmas Day Celebration on Ellis Island

The Bible in the Public Schools

FATHERS AND BROTHERS:

Your committee beg leave to report as follows:

The constitution of this state as now construed makes it unlawful to use, or in any manner to teach, the Bible in our state schools and colleges.

History

On July 4, 1776, the people of the thirteen American colonies, "appealing to the Supreme Judge of the world," caused themselves to be jointly and severally declared separate, free and independent, and proceeded to adopt constitutions, and erect State and Federal governments thereon.

The appeal to God, "the Supreme Judge of the world," in the Declaration of Independence was an admission of the over-all sovereignty of God; and implied that a perpetual covenant existed between them and this "Supreme Judge of the world."

The terms and evidence of this covenant were set forth in the Bible, and in the "laws of nature and of nature's God."

Upon this covenant and right of appeal there-under, the Declaration of Independence was drawn and signed, and they went forth with firm reliance upon divine Providence, to overcome all human opposition thereto by war.

Thus was sustained to them and generations to come, the "appeal" to the Supreme Judge of the world.

These free American citizens, conscious of their individual sovereign status, and that their right to "life, liberty and the pursuit of happiness," required it, proceeded to form their governments, State and federal. The written means at hand from which to construct these governments were the Declaration of Independence and the Bible, supplemented by the common law and the civil and sacred traditions of the ages.

The State of Washington

In February, 1889, Congress passed an Act authorizing the people of Washington Territory to form a State Government based upon a constitution in harmony with the provisions of that Act, and "not be repugnant to the Constitution of the United States and the principles of the Declaration of Independence."

In September, 1891, the Attorney General of Washington rendered an opinion to the effect that under the State constitution the Bible is deemed and classified as a "sectarian" Book, and that any use made of the Bible in the schools would be religious worship, exercise or instruction, and therefore could not be used, read or taught in the State schools. Under this ruling the Bible was excluded from our State educational system.

That this ruling, opinion and construction is erroneous, and that the constitutional provisions so construed are void, as being in conflict with, and repugnant to, the principles of the Declaration

Abridged report of a committee appointed by the Presbyterian Synod of Washington, to investigate the subject of the exclusion of the Bible from the education of the children in our public school system.

of Independence, are apparent, when considered together.

This ruling is repugnant to, and in conflict with, the principles in the clause: "To assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitles them," in that all citizens are equally entitled to instruction in "the laws of nature" and also of "nature's God," which latter are spiritual and obtainable only from the Bible.

Also to the clause, "That they (all men) are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness," in that every man is entitled to the knowledge of his Creator, and to the manner and purpose of these His endowments, which are obtainable only from the Bible.

Further, this opinion is erroneous for the reason that the same is based upon, and intended as, a construction of a constitutional provision that is void, and should have been held and adjudged void, as being repugnant to, and in conflict with, the principles of the Declaration of Independence as above shown; and further because the ruling is such that the people of this State never understood nor intended to hold the Bible to be a sectarian Book.

With the preamble, "Grateful to the Supreme Ruler of the Universe for our liberties," in their constitution, the people of this State have committed to the educational departments of the State the education of the youth, saying, "It is the paramount duty of the State to make ample provision for the education of all children residing within its bounds," and further, "The public school system shall include common schools, normal schools, and technical schools as may hereafter be established," and "shall be forever free from sectarian control or influence," and "no public money or property shall be appropriated for, or applied to, any religious worship, exercise or instruction or support of any religious establishment."

Under the Declaration of Independence, every child has a paramount civil and political right to be given an education in the truth of the religion set forth in the Bible, exclusive of any personal and worshipful element therein, in order that he may intelligently direct his life, and understand the foundations and functions of our government as fully as he has a right to the knowledge of the truth of the science of mathematics. . .

The doctrine of "separation of Church and State" was never intended to go to the extent of having the State extinguish the Church, nor to include the education

of the youth through the State school system.

Let it never be forgotten that our colonial fathers appealed to, and made a solemn covenant with, the "Supreme Judge of the world," and that it is the highest duty of the people of this state, and nation, to keep this covenant and continue this right of appeal by educating the youth in the laws, wisdom and providence of the Supreme Judge of the Declaration of Independence.

It will not do to say, "Let the parents provide religious training for their children," when it is made the paramount duty of the State to educate them. It is enough for the parents and church to train them in the worshipful application of the truth set forth in the Bible after they have received it in school as a part of their education.

Non-sectarian biblical instruction, in the sense of non-sectarian among the sects of Christianity only, is both a civil and political right of each child of this State.

If the educational system of the State is to continue, then the truth and evidence of Christianity as set forth in the Bible must be made a substantial part of that education, or short will be our course as a Christian nation. Therefore we recommend:

That a committee of three be appointed to have full charge of the matters involved, whose duty shall be:

(a) To give publicity to this subject matter with the purpose of interesting the people and every sect, church, creed and faith, benevolent and otherwise, to appoint like committees and effect a permanent organization for this purpose.

(b) That such federated organization provide ways and means, and adopt and carry out a program, that will thoroughly test and establish the teaching of the Bible as a part of the education the Constitution requires the State to provide for, and to obtain the opinion of the highest courts thereon, including the Supreme Court of the United States; and also a plebiscite, if deemed necessary.

(c) To cause such court proceedings to be instituted, not only for the above purpose, but also to obtain speedy relief from, and reversal of, the opinion of the State Supreme Court, in the State Ex. Rel. Dearle vs. Frazier—102 Wash. 369, and kindred rulings.

(d) To take all proper and necessary steps, deemed advisable to cause proper amendments to our State Constitution to clear, fix and restore instruction in the truth and science of Christianity, as set forth in the Bible, to the youth of our state through our State school system.

Respectfully and earnestly submitted,
ROBT. L. EDMISTON,
W. A. FUNK.

Adopted by Synod of Washington, at Bellingham, Wash., July 8, 1921.

T. D. WACHESON, Moderator.
E. A. WALKER, Stated Clerk.

Some Question Marks About Evolution

By Professor Leander S. Keyser, D. D., Wittenberg College, Springfield, O.

SOME of Charles Darwin's ways of accounting for things through evolution raise a good many interrogation points in a thinking person's mind. Had he not been so serious about it all, one might be tempted to think that he was a humorist. If so, he evidently was unconscious of it.

About the Giraffe's Neck

As an example, we cite his way of evolving the long necks of the giraffes. In the dim long ago, says Darwin, there were protracted droughts in Africa, or some other country where the original giraffes lived (that is, before they became giraffes). The terrible droughts dried up the grass on which the primitive animals grazed. This forced the grass-eating, short-necked progenitors of the modern giraffes to change their habits, and take to grazing on the foliage of the lower bushes and trees, which, fortunately, did not dry up so fast. As the lower part of the foliage was devoured in course of time, these short-necked animals had to reach higher up in the trees to get their fodder; then still higher, and higher, and higher; and, lo! as they "rubbered" more and more, their necks became more and more elongated, and, unlike India-rubber, they did not spring back after the stretching process was over. And thus, after some forty million years (or perhaps it was four hundred million years, or four hundred thousand million; a few million years more or less do not count with the evolutionists), the modern giraffes, with their long necks, were evolved. Mr. Darwin seriously proposed this "scientific" explanation.

But this wonderful pronouncement stirs a number of question-marks (???) in our mind. Why did some of the animals in those drought-stricken regions become giraffes, while others remained

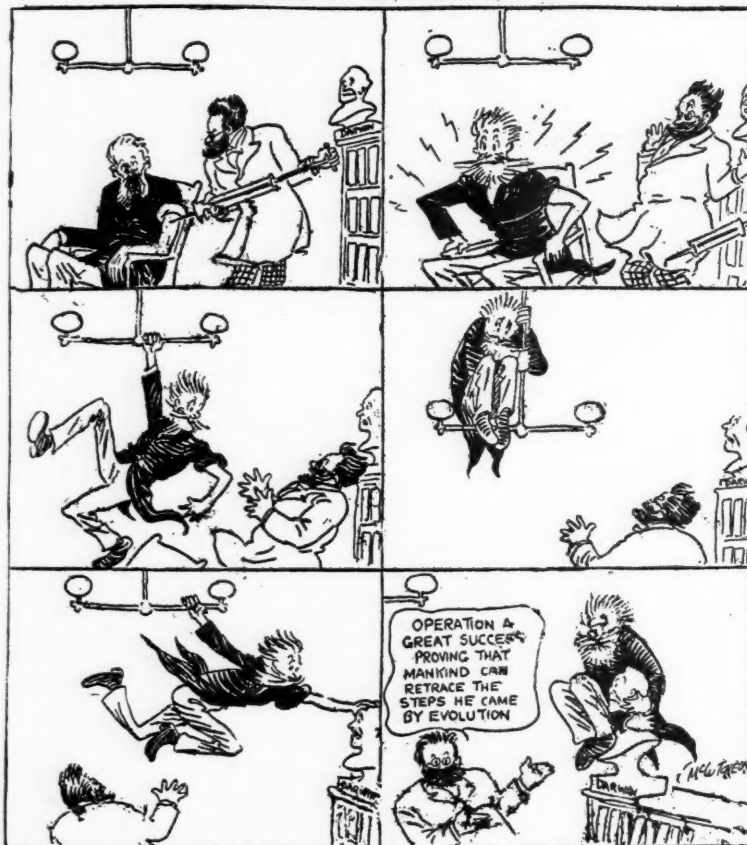
just common deer? Why do not short-necked animals today show a tendency to grow long necks in dry seasons. Surely there are many kinds of animals that are constantly stretching their necks in their efforts to obtain food. Why does not the giraffe's neck continue to stretch more and more as it reaches up to find its choicest morsels? What made the evolution stop just where it did, and the giraffe species become

beautiful giraffes, with their long, slender, graceful necks, so that they could reach their favorite food far up in the trees. So God made all the many kinds of animals and plants, because He Himself loves variety, and because He knew that we, His rational creatures made in His image, would also love variety. A world of monotone would have been unendurable to you and me.

"BACKWARD, MOVE BACKWARD"

"A New York man is to have monkey glands planted in his body to restore youthful vigor."—News item.

(Copyright: 1921: By The Chicago Tribune.)



(Courtesy Chicago Tribune)

stabilized? Or, when the droughts were past, why did not the necks of the giraffes "go back to normal," by the law of reversion so clearly seen in nature? For then they could have gotten plenty of grass on the ground, and leaves on the lower branches of the trees. But enough of interrogations on this point. Nobody ever did seriously believe Darwin's explanation; nobody seriously believes it today.

Let us suggest an explanation that has some reason in it: God made the

aforsaid primordial animal? If the nerve was pitch dark and the pigment pitch dark, surely the apparatus would have been utterly useless; indeed, it would have rather been an encumbrance. If it was of no use to the animal, how could it have developed into an eye? Remember that the whole theory of evolution hangs on the supposition that every new organ had to be of some utility in order to evolve into something still more useful. So, being of no service to the animal, the pigment-covered

Also That Nerve Coated With Pigment

Darwin also compassed an original idea when he tried to explain the inception and development of the eye by means of his evolution theory. This was his view stated as briefly as possible. Away down among the lower creatures (all of them wholly eyeless), eons on eons ago, there was one which, somehow or other, came into possession of a nerve coated with pigment. This apparatus gradually evolved into an eye—just how Mr. Darwin never condescended to narrate. Had he told us just how this pigment-coated nerve developed through millenniums into so complicated an organism as an eye, the story would have been more thrilling than any romance.

Again our mind curls up into a dozen interrogation points. Of what use would the nerve, coated with pigment, be to the

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nerve would have simply dropped away, and there never would have been an eye.

But Mr. Darwin was resourceful in making assumptions. In this case he assumed that the nerve was sensitive to the light. But note: When he was asked how this particular nerve came to be so, he shied from the point by saying blandly, "How a nerve could be sensitive to light hardly concerns us more than how life itself first originated." But that is an evasion of the chief point. How the nerve came to be sensitive to light by the process of evolution is the crux of the whole matter. How life originated by evolution is another crux. If evolution is going to hold the field as the dominant scientific hypothesis, it must not shunt the main issue. Respecting the question of the eye, the chief point is not how a nerve, already sensitive to light and coated with pigment, could evolve into an eye, but how the nerve and its coating could evolve from a prior condition.

Yet, even supposing a nerve sensitive to light could have evolved from a previous state of Cimmerian darkness, and put upon itself a coat of pigment, how could so simple an instrument evolve, by means of mere "resident forces," into so complex and marvelous a mechanism as an eye with the power of vision? And especially how could

it evolve in this way without intelligent direction? The human eye has at least six hundred particulars, each of which is necessary to sight. How could they have come together in a complex and highly useful organism by pure fortuity? We can easily see how an intelligent Being, God, could make the marvelous combination, but it passes our comprehension how mere chance or non-personal law could have done so. That would have been a far greater miracle than a direct act of divine creation.

Something More Out of Something Less

Some more questions relate to evolution and biology. Living matter, both vegetable and animal, is made up of cells. There is no way by which life can be increased save by the self-division of these cells. No substance, call it protoplasm or what not, can produce more life until it has been organized into a cell. Moreover, a living cell must be placed in the midst of a favorable environment in order to divide itself and produce another cell. Now a cell is not a simple, but a very complex organism. Think of it; it has its nucleus, its walls, its peculiar form, its atomistic and molecular composition, its power to feed on its environing material, making most marvelous chemical and physical combinations in doing so, and then dividing and giving birth to another

cell just like itself. In view of the complexity of the cell, which is the initial form of real life, how could it have been evolved by means of mere resident forces out of non-cellular matter? The trouble with this theory is this: it is an effort to get something of nothing, to get something more out of something less, to get something higher out of something lower. All of which is in violation of the law of causality.

A vigorous writer, Dr. A. C. Dixon, comes forward with another staggering conundrum. As he tells us, "Embryonic, immature life is never reproductive." Even if God in the beginning had created embryonic, immature life, it could never have reproduced itself. "Eggs never hatch eggs; apples never bear apples; it takes a hen to hatch eggs. It takes a tree to bear apples. Babies never bear babies." All this being true, we must ask, in the name of science and of common-sense, how evolution could have ever brought into being mature life that was capable of reproduction.

The theory of evolution is unproved. It has no foundation in science. It "falls down" at the most crucial points. It cannot answer one truly fundamental question even in the realm of science, to say nothing of philosophy and religion. Not so with the doctrine of divine creation; it gives an adequate explanation of all facts and phenomena.

Analysis of the Epistle of James

By Rev. C. B. Currie, Augusta, Ga.

(Concluded from our October issue.)

Steadfastness in Awaiting the Consummation of the Christian Religion, 5:1-20

KEY words: "Be patient," 5:7. The meaning of "be patient" here, is "be forbearing," but it runs into that of "be steadfast." "Stablish your hearts, for the coming of the Lord draweth nigh" 5:8; "endure," "endurance," 5:11.

This consummation is the literal, personal coming again of Jesus Christ to the earth, which is the completion of this age.

I. The ground for steadfastness in awaiting this consummation; the judgments that are to come upon the wicked rich, 5:1-6.

1. A summons to the wicked rich to weep for these judgments, 5:1.

(1) Manner of weeping—howling. This is the literal rendering.

2. Description of these judgments, 5:2,3.

(1) The riches of the wicked shall be destroyed, 5:2,3.

(a) The garments of the wicked rich shall be moth-eaten, 5:2; (b) The gold and the silver of the wicked rich shall rust, 5:3. This rust shall be a picture of the destruction of the wicked rich, themselves, 5:3.

(2) These judgments are imminent, "in the last days," 5:3. In this verse, as in several other verses in the New Testament, "the last days" are the period from Christ's ascension to his coming for the saints. In this period, James was writing, and he did not know when it would close. For aught he knew, it might close at any time; God had revealed to him nothing that must take place before it should close. After its close, he knew would be a period of judgment—the Tribulation.

3. Description of the sins for which these judgments are to be sent, vv.4-6.

(1) Fraud towards those who work for the wicked rich, 5:4.

(a) The wages out of which the laborers are defrauded cry for vengeance. (b) The cries of the defrauded, themselves, have entered into the ears of the Lord of hosts.

(2) Luxury and gluttony, 5:5.

(a) These are habitual. The tense shows this. (b) These are practiced "on the earth." It is suggested that they shall not be practiced in the other world.

(c) These are practiced on, it may

be, the brink of judgment, "in a day of slaughter," 5:5.

(3) Persecution of the righteous, 5:6.

(a) Forms: condemnation and murder. (b) Its reception: the righteous do not resist; they are patient. II. The command to be steadfast in awaiting the coming again of Christ, 5:7.

1. To whom given—fellow Christians, 5:7.

2. The reasons for steadfastness in awaiting His coming again, 5:7.

(1) Steadfastness is rewarded—illustration of husbandman.

(2) Christ's coming again is imminent, "at hand," 5:8. His coming for the saints is so. James does not positively affirm that Christ will come again at once, for he did not know when Christ would come; God had not revealed the time to him. Even Jesus Himself, when upon earth, did not, in His human nature, know the time (Mark 13:32). The writers of the Bible it should be remembered were inspired but not omniscient. They knew, however, enough not to err in teaching.

Imminence has two conditions: cer-

tainty and uncertainty. An imminent event is one that is certain to occur at some time, uncertain what time. Imminence does not mean the same as impending; an imminent event may occur at once or it may not occur for many years. But, since the time of Christ's coming again is uncertain, it is the part of reason to be steadfast in awaiting it.

- (3) Escape from judgment by Christ at His coming again, which coming is imminent, 5:9.
- (4) Steadfastness, in the end, is blessed, 5:11. Example of this: Job 11. Job's steadfastness issued in abundant prosperity. (The prophets are cited as examples of forbearance, which in their case, runs into steadfastness, v 10.)
3. Steadfastness is awaiting the coming again of Christ, as shown by refraining from ungodly swearing, 5:12.
 - (1) Such refraining is of pre-eminent importance, 5:12.
 - (2) Such refraining must be absolute, 5:12. A simple "yes" or "no" is sufficient.

(3) Such refraining has, as an end, escape from judgment, 5:12.

4. Steadfastness in awaiting the coming again of Christ, as aided by prayer and singing, 5:13-18.

(1) As aided by singing, 5:13.

(2) As aided by prayer under suffering, including sickness, 5:13-18. Prayer in sickness. By whom—the teaching and the ruling elders, 5:14. For whom—first, the sick. An accompaniment of prayer for the sick is anointing with oil, not as a sacrament, but a symbol of the work of the Holy Spirit in healing the body and the soul. Secondly, the sick that need forgiveness, 5:15. The manner—in faith. A result of believing prayer is the healing of the body, if it only is sick, and the healing of the body and the soul, if both are sick, 5:15. Prayer must be also, with confession of sins to one another. James probably means confession to one another for offenses against one another. Without confession, a man is unrighteous, and hence powerless in prayer, 5:16. Yet,

absolute righteousness, is not requisite to power in prayer. Example of Elijah, a man of passions like ours, yet who by prayer "moved heaven and earth," 5:17.

5. Steadfastness in awaiting the coming again of Christ, as aided by bringing back sinners, 5:19, 20. "Bring back" is the literal rendering of the word here translated "convert."

(1) It is aided by bringing back Christians that have lapsed from the Christian religion, "erred from the truth," 5:19.

(2) It is aided by bringing back the unregenerate from their wandering way, "error of his way," 5:20. There is nothing better to steady us, while we are waiting for the coming again of Christ, than soul-winning.

(3) Bringing back sinners shall save souls from eternal death, 5:20.

(4) Bringing back sinners shall secure forgiveness for a multitude of sins, which the sinners have committed, 5:20.

Christians Responsible for Their Gifts of Money

The first of the following communications is from Mr. John G. Moffatt, of Dunmore, Pa., and the second from a physician of San Francisco. The latter, for reasons of modesty, prefers that his name be withheld because of his reference to what he is giving personally to missions. They were found in our mail at almost the same date, and indicate, as straws, which way the wind blows so far as intelligent evangelical givers are concerned. We publish them for their value as practical witnesses to the truth.—Editors.

I Is This Christian Education?

I recently attended a meeting in the interests of Christian education held in connection with the campaign of one of the leading denominations to secure two millions of dollars for its Board of Education.

"This gathering was held on a Sabbath evening and was attended by between four and five thousand people. Men of national and international reputation addressed the congregation.

"The presiding officer, a prominent minister, announced the glee club of one of the colleges under the care of the Board. They came to the platform; a fine lot of young men they appeared to be, but some of us could hardly believe our ears when they began to sing a purely secular song. We were hardly over the shock of such a Sabbath desecration when they were called to the platform again. This time they sang, I think it was their Alma Mater song, which contained the following lines and in which there was no recognition of God or of His Son, Jesus Christ.

"I am the captain of my soul,
The master of my fate."

"The presiding officer, we felt sure, would make some apology, or rebuke such a pagan sentiment, but instead he said, referring to the boys, 'This is a sample

of what we are doing in the fifty-seven colleges in connection with our Board.' Later on in the program, the boys sang a sacred number, 'Psalms.'

"We have been hearing and reading more about the higher criticism and unbelief which has crept into our schools and colleges. Here was an instance of the fruit of that kind of teaching, a loss of regard for the sacredness of God's day and such an exaltation of the ego as to leave no room for the Master.

"I was glad to know exactly where this Board stood, as was revealed in the presiding officer's remarks about this being a sample of what was being accomplished in the fifty-seven colleges of the denomination.

"I would not want my son or daughter to go to an institution that permitted the singing of secular songs on the Sabbath, much less to one which taught them the sentiment contained in the lines quoted. I would rather have them attend a state institution which does not profess to be Christian. And furthermore I am unwilling that any of my money shall go to the support of such institutions."

* * *

II

A Sin Against God

"Re the article in a recent issue of the MOODY BIBLE INSTITUTE MONTHLY with reference to believers in the old

time gospel contributing of their funds to the seminaries that turn out skeptical preachers, let me say I firmly believe those loyal to God's Word and the great fundamental doctrines of the church should not contribute one penny to such seminaries or colleges.

"Why, pray, should we give of our means to turn out men who go forth to undercut the truths we believe in with all our hearts?

"Would we be consistent if we gave of our means to scatter the teachings of Colonel Ingersoll, or of Tom Paine? Certainly not. And to put up money to educate men and women to go forth into our own land and into foreign lands to scatter their infidel doctrines would, I feel sure, be a sin against God.

"For twenty-five years I have supported two missionaries in China, and for a lesser period, one in India, and I know that the men and women who are going into these countries to teach unscriptural views are the greatest concern of the loyal servants of Christ who labor in those lands.

"By all means let every child of God weigh carefully before Him every penny he gives to spread the gospel of Christ and see to it that not one cent goes to those churches or institutions that are not absolutely sound in all the great truths of the gospel.

"Yours in the Lord,
A Physician."

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The Society of the Silent Unity

By Rev. J. H. Ralston, D. D.

SOME very earnest inquiries have come to the editors of the MOODY BIBLE INSTITUTE MONTHLY as to the society of the Silent Unity. The headquarters of this society are at Kansas City, Mo., and there are societies formed elsewhere. The number of adherents to it are such that a monthly magazine is maintained, and a very considerable following has been secured throughout the country and the world, although the number of adherents is not known. Its history seems to cover about twenty-five years.

As the society has some features that are nearer to evangelical truth than Theosophy, New Thought, Christian Science and other cults of the same category, quite a number of sincere seekers after truth have attached themselves to it. The interest that this, and other societies that hold professedly quite near to the Bible, have raised in the world is but another proof that multitudes of people, because they do not get the great fundamentals of the Christian faith in their own churches, go where they find something that seems to meet this demand. This is because they are not intelligent in the things of the Spirit that are taught by God speaking through the Bible. A large number of unsatisfied Christian people go to evangelical rescue missions, and attach themselves to purely evangelical or interdenominational movements; but still a large number get enmeshed with Christian Science, Theosophy, etc., and when pledged to those errors it is very difficult to get them to give consideration to the fundamental truths of the Bible, which are firmly held by thousands of devoted ministers and multitudes of sincere Christians. As the literature of these religious cults is read, it seems to these uninitiated and innocent people to be what they have been wanting probably for a long time, and they in too many instances accept it. It is for the purpose of giving as much light as possible concerning this Silent Unity movement that this article is written.

A Difficult Problem to Handle

In the very first place, it is well for us to notice that this error is in close affinity with Hindu mysticism, Theosophy, New Thought, and with a number of "ranges of Christian idiosyncrasy," as one who has made a deep study of this error has recently said. Rev. Kenneth Mackenzie, of New York, in a recent letter says: "It is difficult to handle this problem. The phrases used, the sweet spirituality expressed, the fervent purpose aroused, and evident conquest attending, are so seductive that one almost fears to criticize it, yet in my heart I am clearly convinced it is a device of Satan to depreciate our Lord's

work; * * * unless the keen-eyed believer can detect the Buddhistic flavor which this cult conveys. May the Lord deliver His own from its baneful influence."

We here present the beliefs of the society of the Silent Unity as we have learned them after considerable research.

1. This system defines God as a principle, not a person. This points to pantheism, and takes away the conception of a God that is sensitive to sin. Although the term "forgiveness of sins through Jesus Christ" is used in the Silent Unity literature, disguise is thrown about the processes of redemption, which culminate on the cross of Calvary. As the attention of the individual is directed to the "twelve senses of consciousness in his own body," the impression is made that the interest is in the person's self-development rather than in the work done by Jesus Christ.

2. Like Mrs. Mary Baker Eddy, this system ignores the personal sovereignty of the Lord Jesus Christ. The "Christ principle" is said to reside in the man Jesus, but this principle is the property of all men.

Peace, Prosperity and Power

3. Salvation according to this system is worked out by oneself. Salvation to the adherent of Silent Unity is peace, prosperity and power. If these are secured, salvation is complete, and these are secured by certain dominations of the will. There must be determination not to say certain things. "Never condemn anything in the home; never speak of anything as shoddy or old. Disregard the words that have in them the idea of poverty, and always use the words that give the idea of plenty. Begin to talk plenty, think plenty, and give thanks for plenty." But what about those that really suffer from poverty, who because of their actual condition and circumstances are in pain and who truly suffer? Silent Unity has nothing for such.

4. Silent Unity has no forward look. It is a present-world cult, and because of this has great popularity, for most people see no further than their life in the flesh. It is said that this system reaches and wins many professed Christians because of this claim to present blessing, men and women who ought to know that the highest interests of immortal beings lie far beyond this fleeting existence.

5. The real character of this system is discovered as we observe the field of its operation, which is not the unsaved world, but professional Christendom. There is no evidence of hunger for lost souls, for no one is lost. "God is All and All is God" in this system, as in Christian Science.

6. In the writings of this system we

are told that "things are not true because they are in the Bible, but they are in the Bible because they are true. If one substitutes the Bible for the Spirit of Truth as his teacher and authority, he is like a man telephoning with the wrong connection, and he fails to receive that inspiration which would reveal to him all the truths Jesus taught that are not written in the Bible." The first of these expressions is trite and needs no notice, but the second opens a door for all kinds of speculation, and spiritualizes and makes the Bible little more than a receptacle for a part of the truth that man needs for his salvation.

The system further teaches touching the Bible that "the Word of God is not in a book. * * * The Word is so limitless in its scope and power, and so far above and beyond anything in the way of a book that it is sacrilegious to think of finding it in a book, or in anything in the external realm." One of the leaders of the cult says: "I recognize no authority nor guide but the Spirit of Truth; everything claimed to be true must come before this discerning spirit within me. I know the truth. * * * I recognize and acknowledge my oneness with truth."

Some excerpts from the teachings of the Silent Unity cult are given below, which indicate not only the errors of the teachings, but suggest the origin of the cult and its close relationship to other mystical cults of the present day.

Praise Treatment

"You can be just as healthy and well and strong as you want to be. Praise yourself that you are so kind and loving; and that you are so honest in your intentions of serving the Good; praise yourself that you are so steadfast in these same intentions; praise yourself because you are so strong and healthy, because you have such a sweet, charitable disposition; praise yourself because you see only the good in everyone and everything in the world. Praise yourself for every good work that you do see in yourself, and for every good thing that you want to see in yourself.

"You can produce a shaky feeling in your body by giving way to fear-thoughts. It is my opinion that earthquakes are caused by the race-fear. When a great number of race fear-thoughts strikes the earth it quakes and shakes like a trembling body of flesh.

"I do not accuse the world or myself of having lustful passions or sensual appetites. God is all.

"In my idea of Good there is no mixture of evil. There is no opposition to God the Spirit. There is therefore no matter. There is no absence of Life, Substance or Intelligence. There is nothing to hate. *There is no sin, sickness or death.*

"I do not believe in evil. I believe in good. I do not believe in Satan. I believe in Jesus Christ. I do not believe in discord. I believe in peace. I do not believe there is any opposition to Spirit. I believe Spirit reigns supreme today throughout all the world. All is Spirit." — *Unity Magazine*. Vol. 27. No. 5.

The Deity of Jesus and Man

"By Christ is not meant the man Jesus. Jesus demonstrated the Christ, and thus became the Son of God in manifestation as well as Being. This is the goal we all are seeking to attain in Divine Mind. There are not many men, but One Man Idea, which idea is the Christ or Son of God. This Man Idea individualized in substance is I Am, and I Am established in consciousness is man made manifest; therefore every man in reality is the Son of God, not a Son of God. God is Spirit and man is Spirit, not a Spirit.

"You are Spirit, the Son of God, and your place is at the right hand of the Father. Man is the builder, and to him is given all the materials out of which to construct the temple in which he dwells. He builds in wisdom or ignorance according to his obedience."—Charles Fillmore in *Christian Healing*.

Regeneration, or, Ye Must Be Born Again

"The Christ in us has been there all the time, but we have not known it, and so our little ships have been tossed about by sickness and poverty and distrust until we have seemed almost lost. I, the true spiritual self of me, am one with this Christ. You, the true spiritual self of you, are one with this Christ. The true self of every person is the Child of God, made in His image."—Miss H. E. Cady in *Finding the Christ*.

Death

"Death came into our world through the ignorant use of life, and death can only be put out by a wise use of life. Death is the result of a wrong concept of life and its use. In the beginning of man's experiments with the powers of Being, he had no concept of death.

"The total unreality of death must be portrayed to the deluded consciousness. The omnipresence and omnipotence of life is beyond dispute, and there can be no question but that death is a condition set up in human consciousness alone. God is not dead; He does not recognize or countenance death; neither does man when freed from its delusion."—Charles Fillmore in *Christian Healing*.

Salvation and Health

"I deny the belief that I have inherited disease, sickness, ignorance, or any mental limitation whatsoever. I deny all belief in evil, for God made all that really is and pronounced it good. * * * I can no longer deceive myself with such weakness. God's life is my life, and I vibrate with harmony and wholeness. I am free with the knowledge that all is good. I am therefore perfectly whole

and well. God is Spirit, and I, the Divine Image, am Spirit. I am born of God. God is too pure to behold iniquity, and I am therefore Pure Being without a tinge of lust or passions.

"I deny that the sins and omissions of my ancestors can reflect upon me in any way. Selfishness, envy, malice, pride, hypocrisy, obstinacy, and revenge are are no part of my present understanding."

—Charles Fillmore in *Christian Healing*.

Sin

"What is sin? Sin is falling short of demonstrating our divine nature. It is failure to take advantage of the possibilities which God has given us as His Sons. To have been given the possibilities of eternal life here upon earth, and then not to know enough to realize those possibilities is a sin."

Satan

"What is the meaning of the Devil? Is there a personal Devil? When man rebelliously or wilfully fails to grasp the good faculties in him as his own, this is referred to as the Devil or the Adversary. There is no personal Devil. This is nothing but an adverse state of consciousness which has been developed in man. Carnal mind, old man, personal consciousness, are other names given to this Devil.

"Where does the adversary get his power? The adversary gets his power from man only. This has established an adverse state of consciousness. All the misery in the world is caused by this adverse state of consciousness."—*Unity Magazine*, Vol. 47, page 425.

It will be of interest to the reader to know that Mr. C. E. Putnam has just issued through the Bible Institute Colportage Association of Chicago, a booklet (25c.) entitled *The Unity School of Christianity and What Its Teachings Reveal*, including a consideration of the "School of Livable Christianity."—Editors.

BUFFALO HEBREW CHRISTIAN MISSION

Rev. A. B. Machlin, Supt.

A Bible Conference was held under the auspices of this Mission in the First Baptist Church, Rev. Samuel Russell, pastor, September 25-30. The speakers were the Rev. Max Reich of the Friends' Society, Philadelphia, Rev. Norman H. Camp, Superintendent of the Chicago Hebrew Mission, and Dean James M. Gray of the Moody Bible Institute of Chicago. The attendance was very good, considering that three other religious conferences were in progress in the city at the same time.

A separate feature was a banquet of the friends of the Mission, at which the bulk of the money was pledged for its support during the year.

At the suggestion of Mr. Machlin, endorsed by the trustees of the Mission, the offering on the closing evening of the Conference was devoted to the work of the Moody Bible Institute, of which he is a graduate. Several of the graduates of the Institute, now settled as

pastors in and around the city, were in evidence at the various sessions, and, indeed, the representation of ministers at the sessions was a marked feature.

Buffalo offers a good field for an advance movement in the work of the gospel. Mr. Machlin's work is well located in a spacious and attractive building on Hickory street near the Jewish quarter. The first floor contains, besides an office, a chapel and Sunday-school room, an apartment to be fitted out as a dispensary. The second floor is furnished as a dwelling for Mr. and Mrs. Machlin and their family. There is also a large open space at the side of the building used as a playground for the Jewish children who attend the mission Sunday-school.

The pastors of the city, irrespective of denomination, are interested in the work and there are many evidences of the divine blessing upon it.

THE GIDEONS ENDORSE BRYAN'S ATTACK

Sept. 18, 1921

"Hon. William Jennings Bryan, Miami, Fla:—

"The Gideons of Pennsylvania, assembled in Gettysburg, Pa., Sunday, September 18, 1921, to speak in the churches, to hold a Bible rally, and to place three hundred Bibles in the bedrooms of the hotels, send you our hearty Christian greetings.

"We approve and applaud your course in exposing the anti-Christian teachings of the University of Wisconsin. Many denominational schools and colleges are likewise dangerous and should be unmasked.

"We urge you to form and head a national layman's organization, interdenominational, having as its object the purging of the church and schools of their infidel and semi-infidel teachings; to silence, or retire all teachers, preachers, editors, and others, who propagate doctrines false to the accepted standards of evangelical Christianity.

"Sound the alarm, Brother Bryan! We will follow you to the limit in a united, systematic, aggressive warfare against destructive higher criticism of the Bible. Organize the hosts of orthodoxy for the battle. Count on the Gideons.

"Adopted unanimously,
W. B. Cummings,
"President."

NATIONAL PROHIBITION COMMITTEE

This committee will meet November 30, 1921, in the Great Northern Hotel, Chicago. A conference will be held on the evening of the same day at the same place on the duty of maintaining prohibition in our own country through a strict enforcement of the Eighteenth Amendment to the Federal Constitution.

Moody Bible Institute Monthly

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

THE DESIRE FOR HEALING

The Gospel Message

That the desire for healing which is so prevalent today is not necessarily a spiritual one, is shown by the multitudes who flock after Christian Science, New Thought, Unity, etc., or even after the deceptions practiced by the Roman Catholic Church, as shown by the following clipping from a daily paper:

Quebec, July 27.—More sick and maimed have journeyed this year to be cured at the shrine of Ste Anne De Beaupre than ever before, and the price of accommodations in the small village has advanced by leaps and bounds. Cots have been placed on roofs, verandas and balconies of nearly every house and some places are charging as much as \$15 a night.

Hourly special trains and motor cars are unloading their suffering burdens. Many American ambulances, bearing the elcense numbers of a score of states, have arrived.

We do not believe that God today forgets about the bodies of His children, nor that He has less compassion for them than He did in the days when Christ was on earth, or during the time when the apostles lived and preached; but Paul, the foremost apostle, endured untold bodily sufferings—though not exactly from sickness as a rule—and many of the most godly men of more recent years, as Richard Baxter and Edward Payson have borne the most prolonged illness of body or acute physical pains, yet they have rejoiced in God's goodness during it all, and have preached the gospel with even more earnestness on this account.

THE REDISCOVERY OF SIN

Chicago Daily News

That distinguished psychiatrist, Dr. Wilhelm Steckel, who was Freud's first colleague in Vienna and is now visiting the United States, has made many highly important contributions to the theory of psychanalysis. One of them in particular is worth consideration by all persons who delight in being up to date. Dr. Steckel maintains, out of prolonged and elaborate studies of men's minds, that the primary impulse of human nature toward the world is not one of acceptance and love, but rather one of resistance and hate.

Now, there are many reasons for regarding Dr. Steckel's opinions with profound respect. In the first place, he is a man of broad interests, being a playwright, a poet and a musician, as well as

a doctor, and he approaches the human mind creatively through the arts as well as analytically through the sciences. In the second place, he seems to possess amazing candor, because in Washington the other day he told a group of attentive listeners that there was no reason why the ordinary normal person should be psychanalyzed, and that it was silly and dangerous for people to psychanalyze themselves and try to discover some strange and horrible "complex" in their insides as the explanation of why they had a dream or dropped a spoon.

Psychanalysis, according to Dr. Steckel, is a sort of surgical operation on the mind. It is not to be taken up as if it were a parlor kissing game. Doubtless beneath many normal human acts there are complicated explanations which sometimes, perhaps, are unpleasant. But it is also true that in the best drinking water from the purest spring there are countless bacteria which under a microscope look hideous.

A man who tries to check the overpopularity of his own specialty has a certain attractiveness in this age. At any rate, Dr. Steckel is admittedly learned and honest in his learning, and when he says that we start out in the world with hate rather than with love we are obliged to listen to him with respect.

But has not the Christian church been saying for some 2,000 years that we all start out in this world with a certain streak of "original sin," and that if we make progress in goodness it is not simply by developing what we have within us, but also by conquering and controlling what we have within us?

In this age we have liked to imagine that we are by nature entirely good, and that if we will only allow children to "be themselves" they will grow up to be entirely fine people. Inclining toward such ideas, we naturally produce a certain number of extremists, who are denounced by us as anarchists, who think that we could all get along very well without policemen. Anarchists who say that we need no laws and no enforcers of laws are simply the really logical climax of the popular theory of "human goodness."

GO TO CHURCH

Decatun Herald

Every one should go to church. There ought not be a season for churchgoing and a season for staying away, but the fact remains that congregations dwindle perceptibly during the summer months. The churches recognize this and concentrate their work in union meetings.

Now they are rebuilding their organizations for increased service. They are intensifying their efforts for the welfare

of the individual and the community. Every man is a beneficiary of the church regardless of whether he ever sat within its doors.

If you have deprived yourself of the comfort, the material and spiritual advantages that these institutions have to offer, the time to correct this injustice is now. Marvelously efficient and modern civic and social organizations have been developed for the promotion of fellowship. They are doing their work well, but remember that the bedrock of brotherhood, the eternal fountain of good will to man, is the church.

If you have had church connections, renew them. If you have not had them, attain them. Some organization for the advancement of the gospel of Jesus Christ commands your support.

THE "SOFT TIMES" GONE

Danville Commercial-News

We're a little bit like spoiled children today. It isn't so much the stringency of the present that we detest; it's rather that yesterday's easy times are gone! We found it so delightful to travel ahead at first, second, and third, that it's both disconcerting and provoking to find out that life has a reverse speed as well.

The slopes of life are always with us. Very seldom indeed do we climb to a summit to remain there. After enjoying the view and congratulating ourselves on the success of the climb we're quite sure to take the descent, are we not? A hilltop is a place for inspiration, for refreshing, but seldom a place for continued staying. We could never progress did we stay—we are already at the top.

Even descent may mean progress if we go down rightly. Digging our heels into the earth, protesting and scolding at every step, we shall find the going down doubly difficult. Accepting the situation, going down as easily as may be, with our eyes fixed on other hilltops, we shall not so much mind the road. There are pleasures in the valleys also.

We've only just so much nerve force and strength at our command. That which we spend in worry and rebellion, and nothing takes more out of us than do these, we shall not have for living. What we cannot help, why worry about? That which we can change, why not use the force and effort for changing?

Foolish optimism? Impossible vaporizing? By no means. Merely plain logic and common sense. Try it and see!

THE STONES CRY OUT

Signs of the Times Magazine

Those of our grandparents who spent any time reading the vapid disputings of the Bible critics of their day, may often have been troubled over the seeming plausibility of the criticisms on the historical statements of the Book. The very wise critic pointed out, with a great show of erudition, that a certain biblical statement did not agree with the writings of a Greek or Roman historian; therefore, the Bible writer must have made a

blunder, or perhaps was guilty of an intentional falsehood. The unsanctified mind of the critic could reach no other conclusion.

The skeptic placed more confidence in Herodotus than in the inspired compiler of the Kings and the Chronicles, though he had to confess that his beloved Greek historian wrote on many points from hearsay and tradition. But where, today, are all those volumes on the anachronisms of Isaiah and the mistakes of Moses? They are to be found in some dusty corner of a second-hand bookstore, gathering dust and cobwebs. And why? Simply because the theories, views, hypotheses, and vagaries aired in these books have been proved absolutely false. How? By the silent testimony of the tablet, stele, bas-relief, and cuneiform inscription on cylinder and prism which have been brought to light during this last half century. Indeed, the once-famed "Father of History," as Herodotus was formerly termed, is rapidly being discredited in the eyes of history students, because he differs from the true findings of archaeology. It is sad that men gifted with mental power wait until the very stones cry out before they decide in favor of a statement found in the inspired Book.

The very latest corroboration of the Bible is to be found on a prism, or six-sided tablet, which has recently been brought to this country by Professor Breasted, of the Chicago University. On this tablet is found an account of the miraculous destruction of the army of Sennacherib before Jerusalem, as recorded in the second book of Kings.

As we meditate thus on the discarded volumes, discarded because the Bible has been proved true, there come to mind the words of Holy Writ: "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Cor. 1:19, 20).

CHURCH AND INDUSTRY

Indianapolis News

The Federal Council of Churches of Christ set aside September 4 as "Labor Sunday." It issued a message to all Protestant churches, the burden of which is an appeal to the country to stop the practice of "autocracy in industry," whatever that is. The council thinks that high speed machinery has exceeded the speed danger limit—though most employers and employees would be glad just now to have the wheel turn at any speed. Presumably the council desired that something be said about these subjects on "Labor Sunday." The lay world is not much interested in economics as expounded from the pulpit, but it is interested in religion and would like to hear more of it from the preachers.

In resorting to direct action, the council is flirting with failure. It is cheering

to note that high church dignitaries have been informing themselves upon one of the practical problems of the times, but it is depressing to observe that they have at this late date come along with the fragments of a solution which does small credit to their perspicacity. What they have really done is to point the way to the solution of the far more important problem of how some influential churchmen are to be put back into their pulpits and reminded that if the churches do their duty in the way of instilling the Christian spirit into their parishioners

some, at least, of the problems of life may be met in a fair way for solution.

The estate of the Protestant churches is not improved by excursions into secular controversies. The practice smacks too much of the referee taking a hand in the fight. The collapse of the most ambitious Protestant church world movement in history ought to be a lesson. "Labor Sunday" may be observed as a demonstration of church interest in toil and the rewards of toil, but the council will do well, to take stock of the benefits of such an emotional experience.

THE MASTER'S WORDS

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Index and File

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THE WORLD'S FIRST BUSINESS BOOK



JOHN WANAMAKER SAYS:

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"Study the Bible, Master it

and you are brother to the kings of mind, companion to the choicest spirits of the heart. Master it—you know the history of mankind. Study it, write its lessons on your heart, and though your feet are on earth, you walk with your head among the stars."

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Moody Bible Institute Monthly

Young People's Society Topics

John C. Page

November 6

Thy Will Be Done—With My Money

Matthew 6:7-15

It is said that money is the "acid test" of our interest in any undertaking or enterprise. If the spirit in which money is given be included, then doubtless money is the acid test of the Christian life.

Gifts of money to the Lord and answers to prayer from the Lord are the two things that make Him real to the soul. They are joined together in Scripture, and no man ought to separate them in experience. When an angel of God appeared to Cornelius as recorded in Acts 10:1-4 he said, "Thy prayers and thine alms are come up for a memorial before God." Notice it carefully "Thy prayers and *thine alms*." May it not be true that many prayers do not ascend to God because they proceed from selfish and stingy hearts? "The Lord loveth a cheerful giver." He imparts to the generous soul a sense of His approval and in the words of Scripture, the generous or "liberal soul is made fat," that is, the soul is enriched with the blessing of God. Many lives are stunted and dwarfed because of the absence of this grace of giving.

If the will of God is to be done in the use of our money, we must give systematically rather than spasmodically. We should not wait to be moved by some strong appeal, but should set aside some definite amount from our earnings or income, and thus become systematic givers. It is the Bible method. (See 1 Cor. 16:1, 2.)

In the second place, if the will of God is to be done in the use of our money, we must give intelligently. In other words we must discern between things that differ, and give our money where it will be used for the preaching of the true gospel and the doing of the work of God in the world. Many false gospels are being proclaimed today, both in the home and foreign lands. Godly ministers and missionaries have protested against this. The intelligent Christian giver will discriminate between the true and false.

Again, if we say, "Thy will be done with my money," we must exercise care in the expenditure of money on ourselves. That which promotes efficiency is proper and profitable. That which simply gratifies selfish impulses or desires must be denied. The world is very needy. Two-thirds of the people have not yet heard the gospel of our Lord. In the light of this fact, it will mean much in the way of sacrifice if we say from the heart, "Thy will be done with my money."

November 13

Bible Examples of Personal Evangelism

Matthew 4:18-22; 9:9,10

To the Scriptures given for the topic, there should be added John 1:35-50; 3:1-21; 4:1-42, and Acts 8:26-40.

Our Lord believed in and practiced personal evangelism as well as public preaching. So did the apostles and early Christians. The history of the church in Korea in our time is an illustration of the wisdom of this method.

Many Christians are willing to do the work of the Lord by the contract method, rather than by the contact method. They will subscribe a certain amount to some agency for the promotion of evangelization, but personal evangelism through personal contact with the lost they entirely ignore. To them the Scripture might be applied which says, "This ought ye to have done, and not to leave the other undone."

In the Bible examples of personal evangelism, we may find the qualities essential to its success. First, there is the matter of continual watchfulness. "Jesus walking by the Sea of Galilee saw two men." More than that, He saw two possible workers. It's a good thing for a Christian to keep his eyes open in order to see the opportunities round about him. In Ephesians 5:15, 16, there is a specific word concerning this; "See that ye walk circumspectly, not as foolish ones, just taking in the sights, but as wise, buying up the opportunities, because the days are evil." We are familiar with such sayings as "The diamond in the rough" and "The angel in the stone." Let us be watchful to get hold of the diamond or release the angel. Some one has said that God makes His saints out of mere common clay. To be conscious of the future possibilities of an individual, will inspire us to earnest endeavor for that individual. The Sunday-school teacher through whose personal evangelistic effort D. L. Moody was led to Christ, doubtless saw something of promise in the uncultured boy in his class.

The other essential quality to successful personal evangelism is a firm faith in the saving power of Christ. Unless we are sure of Christ as a Saviour, we shall despair of mind as a sinner. The words of our lesson, "I will make you to become fishers of men," have an application at this point. Our Lord has sufficient power to transform lives. When Andrew brought his brother Simon to Jesus as recorded in John 1:41, 42, Jesus looking at him said, "Thou art Simon, thou shalt be called Cephas," or Peter. This promise was fulfilled by the saving and transforming power of

Christ. Simon the vacillating, undependable man was changed to Cephas the rock, or stone, one who could be trusted and depended on.

"In order to become personal evangelists, we must see and know at least these two things, both of which are apparent in the Bible examples of personal evangelism: First, the possibility of individuals, and second, the power of Christ to make that possibility an actuality in experience."

November 20

The Goodness of God (Thanksgiving Meeting)

Psalms 34:1-10

The goodness of God is vividly portrayed in this Psalm. It is presented by one who had experienced the evidences of that goodness. Because of this, his soul boasts not in himself, but in the Lord, and he calls upon others to unite with him in magnifying the Lord and exalting His name.

The goodness of God is merely a nice sounding phrase until the soul has a real experience of that goodness in salvation. Until one can say in a personal and possessive sense, "The Lord is my Shepherd," one cannot say with meaning and power, "Goodness and mercy shall follow me all the days of my life."

The goodness of God is a fitting theme for a Thanksgiving meeting. Personal experiences of that goodness ought to find expression in such a meeting. Our lesson Psalm is suggestive in that respect.

In verse four the writer is thankful for deliverance. His search had been rewarded and his prayers answered. Peace had displaced fear, all of which gave cause for thanksgiving and praise.

In verse five, he is thankful for enlightenment and spiritual illumination. There is much darkness in this world, much that vexes and perplexes. At the best "we see through a glass darkly," but in the goodness of God we are enlightened, and then enabled to radiate that light and thus become beacons of light amid the darkness. Can you not thank God for the light of His Word and His Spirit?

Verse six deals with salvation from troubles. Notice the expression, "All his troubles." There are a lot of troubles through which one may pass, such as broken health, disappointing friendships, loss of position, unrealized hopes, and so on. In all these things the Lord hears prayer for help and either gives grace sufficient to bear the burdens or delivers us out of it. What a cause for thanksgiving is this!

Verse seven reveals the fact of angelic ministry and reminds us of Hebrews 1:14 where it is revealed that the angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation."

Having experienced these manifestations of goodness which give rise to thanksgiving and praise, it is no wonder that the Psalmist says in verse eight, "O taste

and see that the Lord is good." Let us repeat this invitation to others.

November 27

Christian Progress Among the Immigrants (Home Missionary Meeting)

Isaiah 43:1-7

The extent of our foreign population may be seen by figures taken from the recent census of two of our cities, Chicago and Detroit. The foreign population dwelling in Chicago may be divided as follows: Germans, 399,977; Poles, 231,346; Swedes, 118,000; Italians, 108,000; Bohemians, 102,000; Lithuanians, 250,000; Austrians, 58,000; Hungarians, 32,000; Hollanders, 17,000; Russians, 16,600; Croatians, 7,000; Roumanians, 10,000; Greeks, 9,000.

Detroit has a similar experience—Germans, 150,000; Poles, 125,000; Jews, 40,000; Hungarians and Magyars, 30,000; Roumanians, 28,000; Russians, 28,000; Italians, 40,000; Czecho-Slovaks, 15,000; Greeks, 8,000; Syrians, 12,000; and Turks (Kurds), 2,000. There is also a colony of Brazilians and large groups from other South American states.

Christian progress among immigrants is determined largely by an ever increasing knowledge of God and His ways as recorded in His word. The American Bible Society is doing a great work in promoting this knowledge. The following is taken from the Bible Society record: "The problem and the importance of assimilating the foreign elements into the body politic here in America is fortunately and increasingly engaging the attention of the Christian public. It is not a matter of simple education. It is not a matter of language. It is not a matter of implanting political ideas and ideals. The fundamental factor is to be found in the spiritual truths contained in, and revealed by, the Word of God. Without them true assimilation cannot be accomplished. Without them the influx of foreigners threatens the very life of the republic.

"More and more widely must statesmen, financial, industrial, and commercial leaders, as well as educators, philanthropists and social workers realize that it is a matter of character, not of circumstances, of tongue or politics, which must form the backbone and the safeguard of our nation. The American Bible Society, in supplying and circulating the Scriptures, is therefore rendering a truly incalculable service to our country."

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International Sunday-school Lessons

P. B. Fitzwater

November 13

Paul Before the Roman Governor Acts 24: 1-27

Golden Text:—"Herein do I exercise myself, to have always a conscience void of offense toward God and men."—Acts 24:16.

I. Paul Accused (vv. 1-9).

Paul was now in the hands of Felix who determined to hear his case after his accusers had come from Jerusalem. Ananias, the high priest, and the elders came with Tertullus, perhaps a Roman barrister, who formally made the accusation according to Roman law. He began with flattery. He gave Felix the fullest praise when he and all the people knew that he lied; for Felix was one of the worst governors, destitute of morals and justice. But the Jews were willing to fawn and lie to their hated rulers when they had hope of accomplishing their murderous purpose touching God's minister. Beware of the fawning flatterer in the church society and public affairs! Then, too, his charges were notoriously false. He brought a fourfold charge against Paul:

1. "A pestilent fellow" (v. 5). This would indicate a fellow utterly base and corrupt, a plague. This part of the charge doubtless grew out of Paul's stern rebuke of the high priest at the time when he ordered him smitten on the mouth, at Jerusalem.

2. An Inciter of Rebellion, a Mover of Sedition (v. 5). This they hoped would bring him into conflict with the Roman power. To us now, this seems a trifling charge, but it displays considerable cunning.

3. That He Was the Ringleader of a Sect—a Schismatical Party—a Heretic (v. 5). This was designed to throw contempt and suspicion upon the Christians, thinking by this means to bring Paul into deeper trouble.

4. That He Had Profaned the Temple (v. 6). In this charge we see the wickedness again in that they wilfully suppress facts.

II. Paul's Defense (vv. 10-21).

This is a splendid example of the strength and dignity of a man whose life is controlled by a noble purpose and who has nothing to conceal and will not distort or suppress facts. In this defense note:

1. Paul's Frankness and Courtesy (v. 10). Flattery is entirely wanting. He gives recognition of the fact that Felix had been ruler of this people long enough to be able to judge justly, as the habits and ways of the Jews were familiar to him; and then in a dignified manner assumes that Felix will render a just decision based upon the facts of the case.

2. The Charge of Sedition Denied (vv. 11, 12). He flatly and scornfully

denied this charge, showing its utter falsity, since the time was too short, being but twelve days since he went to Jerusalem, and half of that time had been spent as a prisoner of the Romans. His conduct while there disproved it; he disputed with no man in the temple, nor did he make any attempt to incite the people in the city or in the synagogue. He challenged proof of their accusation. Since there were no witnesses to prove the charge, there was nothing more to be done.

3. The Charge of Heresy (vv. 14-16). This charge he met by a concession and a denial, but denied that Christians are schismatics. He admitted that he was of the "Way" which they called heresy, but clearly showed that it was in keeping with the Hebrew religion: (1) He worshipped the same God (v. 14); (2) He fully believed in the same Scriptures (v. 14); (3) He had the same hope of a coming resurrection of the dead (v. 15). He declared that he had, as a principle of life, a conscience void of offense before God and man. It should be observed that Paul did not declare that he practiced all things in the Scriptures. Some things are true which are no longer in force. He believed all that was in the Bible, and was able to apply its intentions.

4 The Charge of Sacrilege, or Profanation of the Temple (vv. 17-21).

This charge he refuted by showing (1) that he had come all the way from Greece (v. 17) to worship at the feast. It was folly to accuse a man of profanation under such circumstances. (2) That he had not come up empty-handed, but had brought alms for his nation (v. 17). (3) That there were not competent witnesses present to testify as to his behavior in the temple (v. 19). (4) By challenging his enemies to testify as to his conduct in the council (v. 20). Surely a charge without witnesses could not be sustained.

III. Paul Before Felix the Second Time (vv. 22-27).

This is a sort of sequel to the trial. Wicked as Felix was, Paul's manner somewhat won his favor, though he did not release him. His sentence was indulgent imprisonment, which kept him free from his enemies while under Roman protection. Felix sent for Paul that he might hear of Christ from him. Paul behaved himself aright before these sinners in high life. He reasoned of righteousness, self-control and judgment to come before Felix and his sinful wife with such power that Felix was terrified and declared that he would hear Paul further at a convenient time. This was a most flimsy excuse for not changing his life and granting justice to Paul. He was so in bondage to sin that he was unwilling to change. Also he hoped

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that by delaying matters he would receive a bribe.

November 20
Paul Before the King
Acts 25:1-26:32

Golden Text:—"Now is Christ risen from the dead, and become the first fruits of them that slept."—1 Corinthians 15:20.

I. Paul Before Festus (25:1,2).

It has now been more than two years since Paul has been tried before Felix. In this time the Jewish hatred for him had not abated. As soon as Festus, the new Governor, goes to Jerusalem, he is besieged with accusations against Paul, and they desire that he be brought to Jerusalem for trial, intending to lie in wait and kill him on the way. Festus refused their request, but agreed to give them an opportunity to accuse Paul if they would go down to Caesarea. They go, but are unable to prove anything against him. Festus, willing to please the Jews, proposes to send him to Jerusalem for trial. For this Paul issues a rebuke to Festus by asserting that he very well knew that he was innocent. Seeing that it was impossible to get justice before Festus, Paul makes use of his right as a Roman citizen, and appeals to Caesar. Paul well knew that to go to Jerusalem meant death, and since Festus was too much of a time-server to release him when he knew that he was innocent, he makes use of the radical step of appealing to Rome as the last resort. Festus seems to have been taken by surprise. His failure to release an innocent man had placed him in an awkward position, for he could give no explanation as to why an innocent man should go to Rome for trial. For a man to appear before Caesar would cast reflection upon Festus. He now consulted his council as to what to do, but since the Roman law gave every man the right of appeal to the Emperor, there was nothing left for him to do but to grant his request.

II. Paul Before Agrippa (25:13-26:27).

1. The Occasion (25:13-27). This was the visit of Agrippa and Bernice to Festus. Upon their arrival they expressed a desire to hear Paul, whereupon Festus told them of his perplexity; so it was arranged that Paul be brought before them for examination. Before a dignified assemblage he was permitted to make his defense (25:23). It made no difference to him, for he must witness to both "small and great." The gospel should be preached to all, regardless of wealth or station in life.

2. The Defense (26:1-27). (1) The introduction (vv. 1-3). In this he expressed his delight that he now could speak and tell his case to one who was able to follow his line of argument, for Agrippa was an expert in questions concerning the Jews; but most of all he was now happy in that he could witness to him of the Saviour and perhaps lead

him into the light of God. (2) In this manner of life (vv. 4-12). This he showed had been in strictest accord with the most rigid sect of the Jews. He possessed the same hope, that of a coming Deliverer, and reminded them of the fact that formerly he was most bitterly opposed to Christ as his zeal would prove. These facts make the change from a persecutor to an ardent advocate all the more remarkable. (3) His supernatural conversion (vv. 13-15). Jesus Christ appeared to him on the way to Damascus and revealed Himself to him. (4) Jesus Christ commissioned him for his work (vv. 16-18). He was sent unto the Gentiles (a) to open their eyes, so awfully blinded; (b) to perform the blessed work of turning them from darkness to light; (c) to turn them from the power of Satan unto God; (d) that they might receive forgiveness of sins; (e) and that they might obtain an inheritance among the saints. (5) His consecration (vv. 19-23). As soon as he received his commission he obeyed. Every man should instantly obey God and devote his life to the carrying forward of the work entrusted to him. To obey is to be blessed; to disobey is to be cursed. The very vigorous prosecution of his work brought him into conflict with the Jews, for which they sought to kill him. One who vigorously prosecutes the Lord's work can expect to suffer (2 Tim. 4:12). (6) The interruption by Festus (v. 24). Seeing how thoroughly in earnest Paul was, Festus attempted to account for it by calling him a crank, attributing it to the ravings of an unbalanced mind. When once a man's soul is fired by a vision of a lost world and the responsibility of executing Christ's commission, people will likely think him beside himself. (7) Paul's appeal to Agrippa (vv. 25-27). Still maintaining his courtesy, he appealed to his knowledge of the work of Jesus and of the prophets, for they have an intimate connection. He was anxious to have Agrippa act on the knowledge which he had.

III. Agrippa almost Persuaded (26:28-32).

Whether this answer is a contemptuous sneer or not, it is evident that his soul was wrought upon. He saw the claim of Christ upon him, but was unwilling to yield. Sad, indeed, that a man should be so near to eternal life and yet lost! Paul took Agrippa seriously. Paul's heart longed that Agrippa and all concerned would accept Christ and he saved. He desired that all might have the salvation of Christ, but would spare all the bonds which he bore.

November 27
Paul's Voyage and Shipwreck
Acts 27:1-44

Golden Text:—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Timothy 1:12.

I. A Stormy Voyage (vv. 1-20).

1. The Ship. It was a vessel of Alexandria sailing from Myra to Italy.

2. The Company. Two of Paul's friends, Aristarchus and Luke, are permitted to go with him. This was a great kindness to him. Besides these three there were 273 in the ship (v. 7).

3. The Storm. The ship made little headway on account of unfavorable winds. Paul advised that they winter in Fair Havens (vv. 9-12), but his advice was unheeded. The gentle south wind deceived them, so they loosed from Crete, only to be soon overtaken by the tempestuous wind, called Euroclydon. In verses 14-20 we have a most graphic description of the storm. They did everything possible to save the ship. They took up the boat which was towed behind; they bound great cables around the ship to strengthen it for the storm; they lightened the ship by bringing down from the masts and rigging everything that was superfluous; and finally, the cargo and tackling of the ship itself were thrown overboard. All this seemed to be of no avail, so that all hope of being saved was removed. It seemed that wicked men and material forces were combined to prevent the great apostle from reaching Rome. However, this is only apparent for these very experiences were overruled by God to bring good cheer and salvation to many on the way. We should remember that tempestuous winds, as well as the soft breezes await God's faithful ones. These storms may call for a lightening of the ship, a casting overboard of its cargo, but the onward journey must and will be made. The presence of storms does not prove that we are going the wrong way.

II. Paul's Serene Faith (vv. 21-26).

To a man who did not know God, the failure of the sun and stars to shine for many days, the fading of all hope was natural; but to the man of faith hope still burns brightly. God is just as near to His own in the midst of a stormy sea as in their quiet homes. Those who are sent forth on His errands are just as safe there as at home. If we are on the way of obedient service, His angels will find us in the darkest storm.

Note Paul's behavior:

1. His Rebuke for Their Failure to Heed His Advice at Fair Havens (v. 21). This was not a mere taunt, but a reference to the wisdom of his former advice urging them to give him a more respectable hearing. Paul's soul was too magnanimous for him to sit back and say, "I told you so," or to hold his tongue now because they would not hear him before. His great concern was that they hear him now.

2. Bids Them Be of Good Cheer (v. 22). He inspired them with hope.

3. He Promises Them Safety (v. 22). Though the ship would go to pieces, every man's life would be saved.

4. The Source of His Information (vv. 23, 24). The angel of God had revealed it unto him. There is no darkness of storm that can shut out the angels,

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God's ministering servants, from those who believe and obey.

5. The Reason of Paul's Calm Faith (v. 23). "Whose I am and whom I serve."

God can and will take care of His own property (John 10:28,29). Those who have been redeemed by the blood of Jesus are not their own, but God's property. Paul was not ashamed to boldly confess his faith in God, and own that he was His servant. Only those who in the days of calm have surrendered to the Lord and faithfully served Him, can in the midst of the most violent tempest lie back upon God's strength. Such confidence can only come from abiding fellowship with Him. True religion expresses itself in bold confession. Wherever we may be we should feel it incumbent upon us to confess Christ.

III. The Ship's Crew all Safe on Land (vv. 27-44).

This was exactly as the Lord had said. We can rest assured that all God has spoken shall come to pass, even though there be a broken ship, brutal soldiers, and a perfidious crew. His promises are immutable and certain. Aside from the fulfillment of God's promise the most important part of this section is the splendid sanity which characterizes Paul's action on the way. As the ship is nearing the land, extra vigilance is required lest it be dashed upon the rocks. Under these conditions two things especially mark his sanctified common sense:

1. His vigilance Detected that the Sailors Had Planned to Escape. He knew how much they would be needed presently, and at once took steps to prevent their escape. He went straight to the man in charge and said, "Except these abide in the ship, ye cannot be saved." Why should he make such a declaration when God had said that all should be saved? Why did he not sit down and say that since it is God's decree that they should be saved it was no use for them to do anything? Because he was not one of those foolish men who ignore human agency. He practiced the truth that genuine reliance upon God is the all-powerful incentive to human action. God's decrees always include the means for their accomplishment.

2. He Gets Them to Take a Substantial Breakfast. He had the good sense to look after that which was necessary. It was no time to talk to these men about their souls, for their bodies needed immediate attention. His prayer for that meal had more effect upon the people than his preaching would have had. Let us learn from this the divine method of administration, namely, God overruling while man trusts Him and acts. A vigorous faith manifests itself in reasonable action.

December 4

Paul in Melita and Rome

Acts 28:1-31

Golden Text:—"I am ready to preach the gospel to you that are at Rome also."

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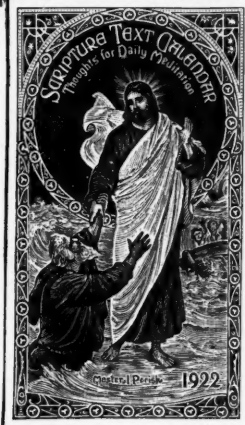


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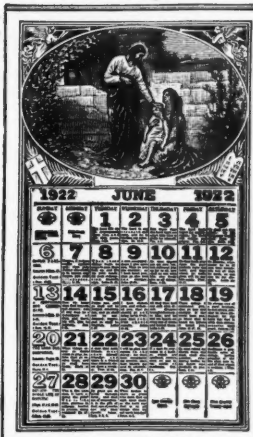
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For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth."
—Romans 1:15, 16.

I. The Shipwrecked Crew on Melita (vv. 1-10).

Through the storm they lost their bearings, and when they were safe on land they learned that the island was called Melita. Their experiences here may be noted as follows:

1. The Hospitable Reception of the Natives (v. 2). They built a fire and made the ship-wrecked people as comfortable as possible in the cold and rain.

2. Paul Gathering Sticks for a Fire (v. 3). This is a fine picture of the world's greatest preacher and missionary not above picking up sticks for a fire. He was not afflicted with that false sense of dignity which incapacitates men for service. The ability and disposition to serve naturally in whatever way, is the evidence of capacity for great commissions. All along the journey Paul busied himself in doing that which he could to help some one. Any service rendered in the right spirit is holy work. Christ came not to be ministered unto, but to minister.

3. Paul Bitten by a Venomous Serpent (v. 3). With the sticks that Paul gathered there was a serpent. Perhaps it had already curled itself up for its winter sleep, but when the warmth of the fire aroused it, it darted at Paul and fixed its fangs upon his hand. This seemed a serious thing. The natives expected to see him fall down dead, yet he shook it off, nothing harmed. At first the natives concluded that he was an escaped murderer and that this was retributive justice being meted out to him. This shows that even barbarous people have consciences. When they saw he was unharmed they concluded that he was a god. This is a sample of the fickleness of public opinion and the false standard of popular judgment. In the popular mind a man soon passes from a murderer to a god, or more frequently the reverse. We ought to walk with God and fear not the blame, nor court the praise of the world.

4. Paul Heals Publius' Father (vv. 7-10). These people are now getting some return for their kindness. When this man of note was healed, others came also and were healed. To this they responded in appreciation by loading them down with necessary supplies.

II. Paul Arrives at Rome (vv. 11-16)

When Paul reached Rome, Christ's charge to the disciples was fulfilled. After three months' stay at Melita, Paul departs for Rome in the ship of Alexandria, whose sign was Castor and Pollux. At Syracuse they were delayed three days, perhaps for favorable winds. At Puteoli he found brethren, at whose request he tarried seven days. After this his face is again toward Rome. At Appu forum and at the three taverns, brethren from Rome met him. From Puteoli the news went before Paul's

coming, and so interested were the brethren that they came for more than forty miles to meet him. This greatly encouraged him, for which he gave God thanks. He greatly craved the fellowship of fellow-Christians and was much helped thereby. No one, perhaps ever enjoyed more close fellowship with God, and yet no man ever enjoyed more and derived more benefit from human fellowship than he. This was the first city in all his life as a missionary that thus welcomed him. It was typical of the welcome that was given to the gospel by the Gentile world. His readiness to preach the gospel at Rome, which he had expressed in the Epistle to the Romans, written from Corinth about three years before, was now realized. He was treated with great leniency at Rome, for he was allowed to hire a house there and live apart, except that the soldier that remained his guard was constantly with him. Being chained to a soldier was rather irksome, but yet it gave him a chance to preach to the soldiers which he could not have had any other way. He rejoiced in whatever circumstances, so the gospel was preached.

III. Paul's Ministry in Rome (vv. 17-31).

1. His Conference with the Leading Jews (vv. 17-22).

He did not as usual wait for the Sabbath day to speak to the Jews. He only allowed one day for rest. His object was to have a fair understanding with them. When they came he endeavored to conciliate them. He told them that though he came as a prisoner he was not a criminal. Though his own countrymen had so sought his life, he did not come with an accusation against them. The result of this interview was that the Jews cautiously took neutral ground, but expressed a desire to hear what Paul could say in defense of a sect which was everywhere spoken against. The fact that this sect was spoken against was no evidence that it was wrong. Many times a thing may be wrong in men's minds, because their judgments are biased. If a thing is right in the sight of God it matters not what men think about it.

2. Paul Expounding the Kingdom of God and Persuading Concerning Jesus (vv. 23-31). He pointed out a real kingdom—the Messianic Kingdom with the historic Jesus as the King. The Kingdom to Paul meant a definite reign of a definite person, not simply an improved state of society. This he showed from the Scriptures. He went through the Old Testament carefully showing this to be in harmony with the teaching of the law and the prophets. This was the method his Master had used (Luke 24:27). His exposition lasted from morning till evening, a rather long sermon.

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Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

NO CONVERSIONS—WHY?

K. D., Charles City, Ia.

Question: Our pastor honors Christ and the Holy Spirit in his life and in his preaching, but during a pastorate of five years he has had no conversions. He does not believe in the verbal inspiration of the Bible, and I am wondering if this is the explanation of his failure?

Answer: In our judgment belief in the verbal inspiration of the Bible deepens the conviction of the preacher in the importance and value of his message. Preachers who are wobbly on the subject speak with an uncertain sound, and have no vital message of salvation. Yet we wish to be charitable towards those who differ from us upon this point.

THE UNJUST STEWARD

H. E., Middletown, O.

Question: Please explain the eighth and ninth verses of Luke 16.

Answer: The servant is not commended by Christ, but by "his lord." The latter part of the verse is Christ's comment: "The sons of this age are wiser for their generation than the sons of light," that is, they utilize their material advantages better than do the others their spiritual advantages. In verse nine, the sense seems to be that just as the steward made friends for himself in this life by the use of mammon, so we, the sons of light, should use the same mammon that it may make friends for us in eternity. As an example, the Christian who uses his means for soul-saving work is doing that very thing.

THE APOCRYPHAL BOOKS

P. S., New York City.

Question: Upon what authority were the books of the Apocrypha eliminated from the Scriptures?

Answer: They never belonged to the Scriptures from which they were excluded on the following grounds:

- (1) They do not claim divine authority.
- (2) In some cases they disclaim it.
- (3) They contain some statements at variance with the facts, and at variance with themselves.
- (4) They are not found in any catalogue or list of the Scriptures in the first four centuries of the Christian era.
- (5) The Jews never received them as canonical.
- (6) Christ and His apostles never quoted them.

The Roman Catholic church has accepted them, but not until the recent date of the Council of Trent in 1545 (*Primers of the Faith*—Gray).

THE EVANGELISTIC SERMON

L. E. H., ———

Question: What kind of a sermon is most effective in an evangelistic meeting? Could you give me good subjects for such sermons?

Answer: The sermon that is scriptural, earnest, forceful, tender and appealing. The sermon that shows what sin and its penalty are. The sermon that presents to the sinner the love of God in Christ, and makes clear and simple what it is to believe on or receive Christ. The sermon that urges for an immediate decision and an open confession of Christ as Saviour and Lord. The sermon that has been prayed over again and again, and has the Holy Ghost's power in it.

As to subjects, search the Scriptures, and the Holy Spirit will suggest them. Write to the Correspondence Department of the Moody Bible Institute for a prospectus of its course in evangelism.

WHO CAUSES SICKNESS?

C. B. P., Owosso, Mich.

Questions: (1) Who causes sickness to come upon us, God or Satan?

(2) Will a person who backslides be lost?

Answers: (1) Sickness may come as a direct judgment of God. There is also a close connection between personal sin and sickness. Our own excesses and the disregard of the laws of hygiene may induce sickness, or it may result from an epidemic over which we have no control. Job's afflictions were attributed to Satan, but God also may send them. (Deut. 28:60; 2 Chron. 21:18). One may inherit a poor physique which makes one more liable to disease. Yet the general law may be laid down that sickness and death are the direct or indirect results of sin which was introduced into the world by Satan.

(2) Whether or not a backslider may be lost depends upon what you mean by a backslider. He may be lost if he is only nominally a Christian, but if really *born again* such an one will return and seek forgiveness.

CONCERNING THE ANTICHRIST

G. B. J., Whitney, Fla.

Owing to the large number of somewhat similar questions, we are not printing them; but since so many are about Antichrist and his reign, we shall answer them with him chiefly in mind.

Dr. Gray nowhere positively states from what city the Antichrist will reign. His rule for a brief period may embrace all nations, but as upon so many other questions, we would not dogmatize. In the battle of Armageddon, the human

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forces for righteousness will be arrayed against the evil forces, and these latter will be destroyed by the direct intervention of Christ (Rev. 19). The nations of the earth will be represented in that battle but not necessarily will all armies be engaged.

It is thought by many that the Antichrist will be a Jew, but whether he is living now we cannot say. Neither do we know that Jews are financing the Bolshevik regime. There are, however, indications that some of them are contributing to the world's unrest.

At present there seems to be no connection between the League of Nations and the ten-kingdom confederacy mentioned in the Scripture, but such a confederacy is certain to arise.

If the passage is interpreted literally, the wilderness mentioned in Revelation 12:14 is probably east or southeast of Palestine.

EVERY CREATURE AND FALSE PROPHETS

E. R., Gladwin, Mich.

Questions: (1) How would you interpret Mark 16:15, and how harmonize that passage with Romans 8:19?

(2) Can we take 1 John 4:2 as a rule for knowing false teachers? Compare with Acts 16:17 and Mark 5:7.

(3) Am I right in taking a stand against the "tongues" and "sinless perfection" people, whose business seems to be to disrupt the church, destroy the harmony and peace of the family, and bring souls into final despair?

Answers: (1) Each passage contains the same Greek word which the Revisers translate "creation." In Mark the meaning is *all mankind*. In Romans it may have the same significance, but seems also to include the inanimate creation, or what we call "nature."

(2) Yes, John seems to be giving a rule whereby false teachers may be detected. It is a cardinal doctrine that Jesus Christ came in the flesh. Otherwise there could have been no incarnation, no crucifixion, and no atonement. They who deny these are "false prophets" (v. 1). But in calling attention to the testimony of demons (Mark 5:7 and Acts 16:17) you introduce a new element. They are not "of God," but their testimony should be a rebuke to the false teachers of John's day and of ours.

(3) "By their fruits ye shall know them." Would you be doing your full duty if you did not take a stand against those who are doing such injury to both church, and home, and the souls of men? But speak the truth in love.

SPIRITUAL GIFTS AND SERVICE

J. T. L., Billings, Mont.

Questions: (1) Does the word "only begotten Son" as used in John 1:14, 18; 3:16 mean Christ begotten at the time of the Virgin Birth, or as the "only begotten Son" of the Father as the pre-existent and co-existent Christ?

(2) What reasons do you give for the

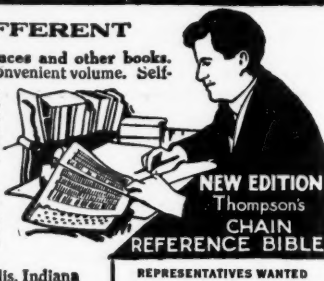
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modern use of the nine spiritual gifts of 1 Corinthians 12? Are they not still in the whole body, or the Church of God? Why then should there be any opposition to the "gift of tongues," subject to the rules set down in 1 Corinthians 12 and 14?

(3) What are the passages that favour "separation of Church and State" both in past history and present times?

(4) Would not the church of God as a whole have more power in gifts, graces and greater influence if more clearly dividing lines of separation prevailed?

(5) What authority has a God-called minister to engage in any other work for his support than the preaching and teaching of the Word, and the spiritual work that goes with it? If that is allowable, what kinds of work today could such minister do without vitally injuring himself or his service for God?

(6) Can any Christian pay some one else for doing his service and winning souls for God?

(7) Are not all Spirit-filled Christians

called to do service for God in soul-winning, and teaching or preaching? (Mark 16:15)

Answers: (1) To limit the phrase, "only begotten Son," to the virgin birth would militate against the truth that Christ was essentially and eternally related to the Father as Son. He did not begin to be the Son when He was born of Mary, but existed from eternity ("in the beginning") on an equality with God ("was God") as the Son. When He became Mary's Son, He did not cease to be God but "became (R. V.) flesh"; i.e. added human nature to divine nature. He was no more God's "only begotten Son" than He was before. The literal translation is, "The only begotten Son from the Father" (v. 14), who has now returned to the bosom of the Father (v. 18).

(2) Since the gifts mentioned in 1 Corinthians 12 are gifts of the Spirit and belong to the body of Christ, there can be no scriptural grounds for opposition to the gift of tongues and of the inter-

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pretation of tongues (v. 10). But the modern manifestation of tongues does not afford the scriptural evidence nor follow the limitations laid down in 1 Corinthians 14. Your attention is called to question three, asked by E. R., Gladwin, Mich., in this issue.

(3) Matthew 22:21, Romans 13:1-17 and Titus 3:1 draw clear distinctions between Church and State, but do not necessarily teach separation.

(4) Yes.

(5) See Acts 18:4; 20:34. The example of the apostle Paul is very good authority. This does not establish any rule, however. In the Lord's service the worker should be so cared for that he may be free to serve, yet if necessary, any sort of honest labor is proper, though the opinion of the community should not be totally disregarded.

(6) Yes; as their representatives, when impossible to do the work in person.

(7) All should be soul-winners, but not all have the gifts of teaching and preaching.

BRIEF MENTION

W. H. H., Warsaw, Ind.

Acts 1:19 and Ephesians 1:13 in the Revised Version are not in conflict with the statement "The gift of the Holy Spirit is to be expected at the time of conversion," but rather confirm the fact.

J. C. P., Winona, Mass.

Only two resurrections are mentioned in Revelation 20; one, of the saints who live and reign with Christ (vv. 5, 6) and the other of the wicked dead (v. 12).

H. T. W., Portsmouth, O.

An archangel cannot be Christ. In 1 Thessalonians 4:16 the shout of the Lord is merely likened to the voice of an archangel. The definite article is not in the original. Michael is the only archangel in the Scriptures who is mentioned by name (Jude 9).

G. D., Wanatah, Ind.

The sentiment of the poem is good, but whether it would make a good Sunday-school song would depend largely upon the music.

J. T. G., Burlington, Wis.

You ask whether, *The Return of the Redeemer*, by George P. Eckman is a reliable book. In our opinion the book is wholly unreliable because unscriptural. The author belongs to the school of destructive critics and does not believe the prophets.

O. M., Shreveport, La.

Luke was not an apostle, but only a disciple. We do not know whether he ever saw Jesus. He was acquainted with those who had seen and heard Him (Luke 1:1-4). He might have consulted Peter, but he was the companion of Paul.

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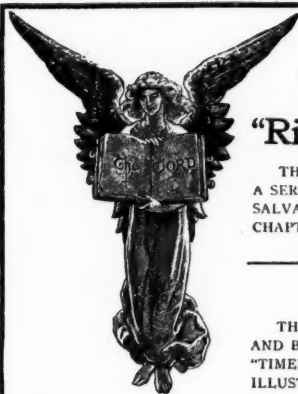
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"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4:35.

Never were these words truer than today. From practically every field come reports of open doors, open minds, open hearts, on a scale never before experienced. The problem is no longer how to secure an entrance and a hearing for the gospel, but rather how to do justice to overwhelming opportunities. The situation is one both of brightest hope and of utmost gravity, for unless forces and resources far more adequate to the needs are speedily forthcoming, the greatest missionary opportunity of the ages will be lost, or sadly compromised. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will thrust forth laborers into His harvest."

TIDINGS FROM THE FIELDS

Spiritual Results of China's Famine

Rev. C. E. Scott, of the Presbyterian Mission in Tsinan fu, Shantung, sends this photo, among others, to illustrate the evangelistic efforts which attended the recent awful famine of North China, and which are now being continued in a follow-up campaign. Those who possessed food tickets which were distributed by the relief workers, entered into the relief station through one door, were invited to rest and hear the gospel, and then passed on to receive relief, and out through a door at the back of the compound. This particular photo shows a crowd listening to preaching in one of the market towns of the famine area.

Mr. Scott writes that some 600 people were still coming together regularly from this town and the surrounding villages to hear preaching and be taught in classes, and that in addition to such services these people were having regular meetings in places provided by themselves.

This is good news, and it should stimulate many to continue their prayers that God will make even this national calamity to turn out for the furtherance of the gospel and the salvation of very many souls among the millions of afflicted people.

Aggressive Evangelism in Egypt

Cheering news comes in a letter from Mr. W. L. McClenahan, Egypt General Mission, Ma'adi, Egypt, of a project "for

this autumn, with the object of carrying the gospel message to every village and as far as possible to every individual in the land."

An old river steamer, from which the engines and machinery have been removed, has been chartered for an initial campaign of eight months, and a band of missionaries and native workers expected to begin this work about October 1, far up the Nile, near the southern limits of the Arabic speaking part of Egypt, working northward down the Nile Valley.

The letter adds: "The need of the people in this part of Egypt, as elsewhere, is great indeed. The population



Open Air Preaching in China's Famine District

a united evangelistic effort beginning of the first two provinces which we propose to visit this season numbers something over a million, and of these over 92 per cent are Mohammedan. In thirteen of the towns of these two districts there is, according to the last census report, not a single Christian."

Many will rejoice in this prospect of reaching with the message of life multitudes in that dark land who have seldom if ever heard it, and a mighty volume of prayer should be ascending all through the coming months in behalf of this enterprise.

Bible School in Natal

Miss Maud E. Hoover, a former Moody Bible Institute student, writes of the rich blessing attending the efforts of herself and a colleague in their Bible training school at Malvern.

A keen ambition for education has taken hold of the natives of South Africa. To meet this, the government has opened

large Institutes, but either the Bible is not taught at all, or its teaching is along the line of destructive criticism. Here, as elsewhere, the tide of liberalism has set in among some missionary agencies, and Miss Hoover is earnestly striving to make her school a center for the defense of the faith and the training of men who will preach the old-time gospel in the power of the Spirit. She reports excellent opportunities and many encouragements, and pleads for the upholding prayers of the friends at home.

Revival Again in Korea

In the light of the severe testings through which the Korean churches have been passing, it is most impressive, as well as singularly glorifying to God, that a new and mighty spiritual revival has begun in that land.

In an article in the *Missionary Review of the World*, Rev. W. A. Noble, Methodist Episcopal Church, Seoul, writes: "This most remarkable religious awakening in a remarkable missionary land is notable in calling together the largest crowds, in attracting more extended interests, and in having greater practical results than any previous revival." Comparing the present revival with the memorable one of 1906-07, the writer speaks of this one as being less tempestuous but no less soul-stirring. While the results of the earlier movement were largely confined at the time to the Christian communities, the present awakening has reached large sections of the non-Christian people.

The results of a special campaign carried on by one mission from village to village throughout a large district are, that within five months 10,000 believers were added to the church, and nearly 100 new churches were organized. Last year one mission reported an addition to its church membership of twenty-five per cent.

We take the liberty of quoting from the closing paragraph of the article referred to. "Living in hovels erected in the midst of the ashes of burned villages, and in spite of the anguish over lost members of their families who have met violent death, these men and women have kept the faith and are preaching the gospel till the ranks are speedily being filled with others. A fine example of the spirit of these days is the case of a political prisoner, a student who was arrested for shouting for liberty. While waiting in solitary confinement, he felt the necessity of preaching the message of spiritual hope. A system of communication was invented, and this young man sent out

Moody Bible Institute Monthly

his gospel message into other cells. Before his release there were replies from over forty men saying that they had given themselves for the service of Christ."

General Feng in North China

Our readers are doubtless more or less familiar with the name of this noble Chinese General, who has become such a fearless witness and zealous worker for Christ. Considerably more than half of the 10,000 soldiers under his command, and all of his 400 officers, have become earnest Christians. While stationed in the Province of Hunan and other parts of Central China, he waged a relentless war against vice of every sort with tremendous effect, and openly allied himself with the evangelistic work of the missionaries.

Later, General Feng's base was shifted to North China, and now we are glad to hear of him from Sian fu, the capital of the Province of Shensi. Mr. O. Bengtson writes:

"For several years the military governor here has allowed opium planting, has oppressed the people, and has not paid his soldiers, who consequently turned into a gang of robbers. For these reasons he was dismissed and summoned to Peking. He did not, however, obey the presidential order, but decided to stay and defend his position by force.

"The newly appointed military governor, assisted by the Christian General Feng, with their troops had therefore to fight their way through to Sian fu. At last, after fierce fighting outside the city, the ex-governor with his troops evacuated the place on July 6. During the fight several shells fell and exploded in the mission stations, but through God's protection no one was hurt.

"The next day the victors entered the city. General Feng's troops marched through the streets lustily singing Christian hymns. That night after we had retired, we heard a most beautiful hymn wafted upon the night air. Jumping up from our beds, we found that it came from General Feng's camp outside the city. We were moved to tears, and knelt to praise God for such soldiers.

"This is a most wonderful army. Its Christian principles, strict discipline and righteous dealings with the people have made a great impression on the whole populace, who are loudly sounding the army's praises. Where in the world could such another army as this be found?

"The missionaries are invited to preach at several places in the military camp each Sunday, as no church is large enough for the soldiers to gather at one time. Last Saturday, the different missions held a reception for the new governor and General Feng, together with twenty-two of his high officers. It was an impressive sight to see these noble Christian Chinese officials on the platform. The church was crowded with people. The new governor through his chief of staff requested the churches to pray for him."

and thus assist him in his difficult task. General Feng gave a grand spiritual address. He is not only a brave soldier, but also an earnest and eloquent preacher.

"Many of his officers are like him in this respect. Recently one of his colonels was in a country town where there is a street chapel. During his stay of five days he preached eight times in the chapel, and left behind him a contribution in money for the work."

The Korean Situation

The following extracts from a report by Rev. O. R. Avison, President of the Union Christian College at Seoul, dated July 19, will be read with deep interest by many who have followed with their sympathy and prayers the distressing chapter of persecution of Korean Christians which has followed the passive resistance uprising of 1919, for it indicates a real measure of improvement in the situation.

"Conditions on the whole are quiet It is a pleasure to testify to the more cordial feeling shown by the government officials as a whole toward the missionary body. The Governor General Baron Saito, has invited the writer and other missionaries to his home several times since my return from America in March. The Seoul press announced that the policy of weeding out undesirable elements in the police force was being carried out, and we know that the chiefs of police in

Syenchun and Wonsan, at least, have been changed. At the former place the missionaries had complained bitterly of their treatment before the change was made. Several missionaries now report that as a result of complaint laid by them against the conduct of officials, a number of dismissals have been made.

"The government is also to be congratulated upon its appointment of a Christian, Mr. Hirai, as head of the Department of Education and Religion for the province in which Pyengyang (a large and prominent Christian center) is located. Mr. Hirai addressed the annual meeting of the Northern Presbyterian Mission, and stated that the provincial government, of which he is a member, would welcome at all times the kind advice of the missionary body and would aim to co-operate with it. He also said that he was aiming to put a New Testament into the pocket of every policeman in the province, in order that the police might study Christianity and know what it is."

While rejoicing in the encouraging feature above cited, there is still ample room and need for further reform measures, inasmuch as recent advices from the field report that a considerable number of Korean Christian workers and members are yet confined in prison. And while the cruel practice of subjecting prisoners to torture has in a measure been checked, yet it has not altogether ceased. The whole situation calls for continued, earnest prayer.

Lepers' Christmas Gifts

Dr. Heiser says:

There are two million Lepers in the world. What a lot of empty Christmas stockings! In fact, many of them have no stockings at all. It is too early for you to hang yours by the chimney. It is not too early to send the funds that, across seas, will bring joy on Christmas morning to thousands of the most needy and helpless ones in the world—our Leper friends. Many of them will have no Holiday cheer. Fill your own Christmas stocking with happiness by sending quickly to Fleming H. Revell, Treasurer, 156 Fifth Avenue, New York, a check or money order marked "Lepers' Christmas." This will help "The American Mission to Lepers" to reach thousands in its stations under every denomination and in every country, with a token of love from America. All gifts will be officially receipted. Gifts for general fund may also be sent to Mr. Revell.

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HER DIFFICULTIES

John 4:9-20

1. Social. "The Jews have no dealing with the Samaritans" (v. 9).
2. Ancestral. "Art thou greater than our father Jacob?" (v. 12).
3. Moral. "Thou hast had five husbands" (v. 18).
4. Spiritual. "Our fathers worshiped in this mountain" (v. 20).

—D. van Dyke.

"THE GOSPEL"

1 Cor. 15:1-4

1. A Message concerning a *Person*—Christ.
2. A Declaration of His *Work*:
 - (a) He died. Atonement a fact.
 - (b) He was buried. The proof of death.
 - (c) He rose. The proof of acceptance.
 - (d) He was seen. The evidence of acceptance.
3. An Exalting of "According to the *Scriptures*": no mere afterthought or contrivance.
4. An Unveiling of A sinner, with many *sins*. Sins deserving death.
5. The Position of a *Saved Man*.
 - (a) He stands.
 - (b) He has not believed in vain.

Where are you found?

Have YOU believed in Christ?

—Selected.

"IN THE MIDST"

"Jesus Himself"—

1. IN THE WORLD—"A man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22).
 2. ON THE CROSS—"They crucified him, and two others with him, on either side one, and Jesus in the midst" (John 19:18).
 3. HIS SUFFERINGS—"My heart is like wax; it is melted in the midst of My bowels" (Ps. 22:14).
 4. HIS EXALTATION—"In the midst of the congregation will I praise thee" (Ps. 22:22).
 5. HIS FUTURE GLORY—"Rule thou in the midst of thine enemies" (Ps. 110:2).
 6. HIS PRIESTLY WORK—"In the midst of the seven golden candlesticks (Rev. 1:13).
 7. WITH HIS PEOPLE—"The Holy One (Isa. 12:6; Hos. 11:9).
- Present—Jesus Himself (Matt. 18:20).
Future—The Lamb (Rev. 5:6; 7:17).

—S. Tinsley.

SUPPLIES FOR THE NEEDY

PHIL. 4:19

1. The Source: "But my God."
2. The Surety: "Shall supply"
3. The Sum: "All your needs"
4. The Surplus: "According to his riches in glory by Christ Jesus."
—William R. Farnum.

NATIONAL THANKSGIVING

"It is a good thing to give thanks unto the Lord, and to sing praises to thy name, O Most High."—Psalms 92:1.

If the Pilgrims at the close of a year during which about half the population had died, observed a day of thanksgiving, surely the United States, although having clouds hanging low and heavy over them, should observe such a day.

We should be thankful:

1. For the inheritance we have in the great principles upon which our government was founded by our forefathers.
2. That God has a people in this country, which furnishes an explanation of its perpetuity, and of its general prosperity.
3. That according to constitutional provision, our country is free from organized liquor traffic, although the laws are only fairly well enforced.

4. That the country is a refuge for many thousands of people of other countries, who are called upon to suffer poverty and oppression.

5. That notwithstanding the corruption in the political world, in the courts, in legislative halls, and the unfaithfulness of so many men in executive office, the people of God can yet worship Him without molestation, and go on with the work of bringing in the kingdom of our Lord Jesus Christ.

6. That in the country there are many who protest against the desecration of God's day, the wide spread disregard to the sanctity of marriage, the sinful craze for amusements and the lavish expenditure of the people on luxury.

7. That the ideals of the government are high, and that many of the people are contributing of their means for the relief of the suffering in other countries.

8. That our country is not in any active warfare with any nation, and that there is strong sentiment in the country for international disarmament.

9. That for this land, as for others, there is promise of the prevalence of righteousness under the beneficent reign of the Lord Jesus Christ, who will come to take the throne of His father David.

—J. H. R.

THE LIFE VOYAGE OF A CHRISTIAN

Matt. 8:23-27

1. Start.
 - (a) Separation from the world.
 - (b) Association with Jesus.
2. Struggle.
 - (a) Opposition by Satan (Storm).
 - (b) Aspiration — trusting in self (boat).
3. Surrender.
 - (a) Conviction of their helplessness
 - (b) Position in Christ.
4. Sequence.
 - (a) Restoration.
 - (b) Preservation.

—G. H. Wertz.

JUDAS ISCARIOT—CHURCH MEMBER

Matthew 26:15

Judas never was saved. Our Lord's words settle that. John 6:64, 70, 71; 17:12.

Some lessons from Judas' empty profession:

- I. It is possible to be a professed follower of Christ—a church member—and yet be untrue, His enemy.
- II. Further, it is possible to thus follow Christ, to be numbered with His professing people and to associate with them, even to endure suffering with them, and yet not love Christ. Disciples, including Judas, must have shared displeasure of Lord's foes; yet see John 12:4-6.
- III. It is possible to be not only a church member, but a church officer, and yet serve for personal gain. Judas was treasurer. One may be a minister, and yet unsaved!
- IV. It is possible to behold Christ work and yet not see His deity. Judas saw Christ work about three years, then sold Him! He never confessed His deity.
- V. The career of Judas suggests that it is possible to profess Christ and so live as to avoid exciting the suspicion of man, without ever having been saved. The disciples appear never to have suspected Judas. Morality can exist quite apart from spiritual life.
- VI. It is possible to "hold out" for a considerable time, and yet never to have been born again. Judas held out for about three years. He held out in his profession—also in his unbelief.
- VII. While these six things are possible, it is impossible to conceal one's true character forever (Luke 12:2; Rom. 2:16). How may I know whether or not I am a real Christian? Test your heart by such scriptures as John 3:16; Rom. 10:9; John 5:24; 6:37; 1 John 4:19.

—Lee W. Ames.

Moody Bible Institute Monthly

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:

"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin:

"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."
—Elizabeth Cheney.

"TOGETHER WITH CHRIST"

EPH. 2:5, 6

1. Made alive together.
2. Raised up together.
3. Seated together.

—David B. Jones.

SUGGESTED OUTLINE FOR PSALM 27

1. Declaration (v. 1).
2. Elucidation (vs. 2-6).
3. Supplication (vs. 7-12).
4. Explanation (v. 13).
5. Recommendation (v. 14).

—J. Haavind.

OUR THANKSGIVING FESTIVAL

Thanksgiving Day is not an American institution. It is older than our republic. It was before Columbus. It antedates by many centuries the beautiful religious festivals of Easter and Christmas. It was proclaimed over 3,000 years before a president of the United States called the people to thank God for "blessings in basket and store." Its origin dates back to the days when that great host of Israelite slaves just escaped out of Egypt were having their first experiences of liberty, in the wilderness of Sinai. Then and there Jehovah Himself made the original proclamation, whose echoes have sounded through the centuries, down to our day:

"Thou shalt keep . . . the feast of harvest, the first-fruits of thy labors, which thou hast sown in thy field; and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field" (Exod. 23:16).

Among pious Jews this Feast of Harvest has always been religiously kept, and the spirit of it has been recognized in all ages of the Christian church. Our American Thanksgiving festivals are only the legitimate descendants of the Jewish Feast of Ingathering of Moses' day.

The obligations for public thanksgiving to God are ever recurrent and perpetual. The reasons for such public recognition of the goodness of God are so many and so at a loss to discern them. "Goodness and mercy" are the ever present facts of life in the individual, the family, the community and the nation.

"Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"—*Herald and Presbyter*.

NOVEMBER, 1921

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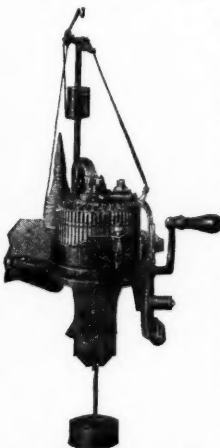
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THANKSGIVING TIME

The harvests are gathered, the fields are bare,
The chill of the autumn is on the air;
The brook in the meadow, still fringed with sedge,
Feels the touch of the icy-king at its edge.
The mountains beyond the broad river rise;
Snow-silvered, they shine as the daylight dies.
The north wind sweeps where the reapers sang,
And the earth is hard where the fresh grain sprang.
The toilers are gone with laughter and jest,
The greensward's asleep, and the forests rest.
One robin sings late on the leaf-bare bough;
The last of its kind; 'twill be winter now.
Cold, dreary, and dark is the world to-night;
But the home within is aglow with light.
The table is loaded with homely cheer,
The fruit of the goodness that crowns the year
Praise God; 'tis from Him that all blessings flow;
Praise Him, all ye creatures on earth below.
Where the fire leaps high by the hearth they kneel
To voice the thanksgiving glad hearts should feel.

—Richard Sill Holmes.

DAILY GRATITUDE

"Every day will I bless thee; and I will praise thy name for ever and ever."—Ps. 145:2.

There is a very beautiful device by which the Japanese are accustomed to express their wishes for their friends. It is the figure of a drum in which the birds have built their nest. The story told of it is that once there lived a good king, so anxiously concerned for the welfare of his people that at the palace gate he set a drum, and whoever had any wrong to be redressed or any want, should beat the drum, and at once, by day or night, the king would grant the suppliant an audience and relief. But throughout the land there reigned such prosperity and contentment that none needed to appeal for anything, and the birds built their nests within it and filled it with the music of their song.

Such gracious access is granted to us even by the King of Heaven, and day and night His ready hearing and His help are within the reach of all that come to Him; but of all men most blessed are they who have found on earth a blessedness in which all want is forgotten, and trust rests so assured of safety in the Father's care that prayer gives place to ceaseless praise. They rejoice in the Lord alway.—Mark Guy Pearse.

TRIBULATION AND PATIENCE

In our experience much that perplexes us is often but the answer to our prayer. Sometimes we pray for patience and God sends us tribulation, and we forget that He has said, "Tribulation worketh patience." Sometimes we pray for submission and God sends us suffering, and we forget that our Saviour, though He was a Son, yet "learned obedience by the things which he suffered." We must be careful to try to interpret our experiences as God's answers to our prayers. When Mr. Gladstone was once asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to as the power that will enable him manfully to confront his afflictions, his answer was: "I must point to something which, in a well-known hymn, is called, 'The old, old story' told of in an old, old Book, and taught with an old, old teaching which is the greatest and best gift ever given to mankind."—Selected.

HOW JOSEPH PARKER KEPT HIS CONGREGATION

Many thousands of preachers in our own and other denominations are interested in the holding of congregations. Years ago Dr. Joseph Parker, in an address at the Baptist anniversaries in London, explained his phenomenal success in the following words:

I have been forty-two years in the Christian pulpit. I have never faltered in my allegiance to the highest vocation known among men. I have lived in it, and I hope to die in it. If I left the cross of Christ as I have endeavored roughly to explain it in general outline tonight, I might be able to preach about Christ, but I would no longer be able to preach Christ himself. The people will answer to such preaching, while all other attempts will dwindle away. During these forty-two years I have never preached about shipwrecks, murders, collisions, earthquakes, volcanic eruptions and Sunday demonstrations in support of diverse features and phases of imprudence and nonsense. I have tried to confine myself to the four corners of the Bible, and it has been no confinement. It has been the liberty of the horizon, the liberty of the heavens.

—Watchman-Examiner.

"What the church wants to-day is not the solution of problems theological or social, but the clearer conception of a present God."—Selected.

NOT BAD AT THAT

A colored brother, who was highly esteemed by his dusky adherents as "a wun'ful, po'ful preacher," was asked what was the method he adopted in his preaching. He explained: "First, I give the preliminaries, den I expounder, den I illustrify, and finally, I make de arousement!"—Selected.

Moody Bible Institute Monthly

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS:

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Carl Bassett reports having closed good campaigns at Orchards, Wash., and Dallas, Ore.

P. H. McCarthy, Superintendent of the Morning Star Mission, Joliet, Ill., writes: "We are kept very busy in Joliet and God is blessing His work here."

Wm. A. Bodell, assisted by Mr. Bonney and wife, conducted a union campaign of all the Protestant churches of Wapello, Ia., during September.

Jack Linn and wife report a splendid summer of camp meetings. Six meetings were held and God was pleased to bless in saving, sanctifying and healing power. Some were called to the gospel ministry.

E. Clare Harding recently attended the International Convention of the Disciples of Christ and reports having had a successful year with engagements up to the end of January.

Albert C. Hakim writes: "Just closed three weeks meeting at Savanna, Ill., with great blessing. Will go from here to Carthage, O., for another meeting."

Paul Henry Packard writes that L. H. and Mabel Thomas will be associated with him this season, the former as musical director and the latter as pianist, soloist and personal worker.

The Vom Bruch Evangelistic Party opened their year's work with a Union meeting at Chatsworth, Ill., the meetings being held in The Grand. This party conducted fourteen meetings last year.

Mr. and Mrs. John Imrie, singing evangelists, report fine meetings during the past summer. At the time of writing, they expected to begin a meeting at Adrian, Mo., on September 25.

William S. Dixon, assisted in a union tent campaign during August in Payson, Ill. Two large choirs featured in the campaign. The booster choir of boys and girls on each Saturday night drew crowds for many miles around. Mr. Dixon has some open dates and may be addressed at Wheaton, Ill.

James A. Armstrong and party closed a successful gospel meeting in September at Clements, Kan., after which they went to the Baptist church at Juniata, Neb., October 2. Mr. Armstrong reports four hundred conversions in four meetings.

T. D. Franklin writes: "We are in the midst of a blessed, heaven-sent revival at Clarion, Ia. God is moving in mighty power upon hearts, and numbers are turning to Him, mostly strong men and women, but in several cases whole families."

David F. Nygren writing from Burlington, Ia., reported the meetings going well with several conversions. He next went to Gowrie, Ia., where he conducted services in the Opera House. The Congregationalists, Methodists and Baptist churches co-operated.

Ralph E. Stewart and Margaret Eavey Stewart will take up work assisting Rev. H. Wyse Jones, of Keuka Park, N. Y., director of evangelism, New York State Convention (Baptist). Their first campaign was held in the Prospect Ave. Baptist Church, Buffalo, N. Y., during October.

Harry Dixon Loes and Miss Birdie C. Loes, during September assisted Evangelist J. Orr Powell in a union tent meeting at Noblesville, Ind. Many accepted Christ and at the time of writing it was expected the campaign would be extended possibly two weeks longer than had been planned.

C. E. Hillis and wife held their opening campaign of the season in September in the First Baptist Church at Lockridge, Ia. On the last Sunday when converts were received into the church, the membership was doubled. Among the converts were many men and young men, and in some instances whole families.

Clyde Lee Fife reports that during the summer, Arthur W. McKee sang for him in his meetings in a wonderful way. Mrs. McKee played the piano. Mr. Fife reports over 20,000 members have been added to the churches during his evangelistic work, and says: "I believe this coming season will be great in soul winning."

On the closing day, (September 18), of a tent campaign in Martinsville, Ind., led by Evangelist John M. Linden, a layman of the city made it possible for the Gypsy Smith choir of 1,000 voices, and the newsboys band of Indianapolis, to go to Martinsville and in song and testimony bring a rousing close to the

tent effort. Fully 10,000 Morgan County people crowded the square. Mr. Linden will return to Indiana for two more campaigns at Dunkirk and North Vernon.

Clarence M. Keen and wife recently finished a two weeks campaign in Elk Neck, Md. Sunday baseball has a grip on the entire community as well as much love for worldly pleasures. Mr. Keen reports; "God honored His Word and gave us 14 decisions for Christ. We ask our friends to remember us in prayer for the work of the coming season." They have a few open dates after Thanksgiving and may be addressed at Wilmington, Del.

The Bible Rescue Mission, 626 W. Madison St., Chicago, Ill., held its twentieth anniversary meeting September 10, with 61 of the workers and officers present. There were a number present who participated in the opening of the mission in 1901. The Superintendent, Mr. Chas. Langsman, reported God's continued blessing on the work in even greater measure than for some time past. Many new friends have been raised up to help in the work of the mission which has increased its activities in many ways. At the meeting a number of converts testified concerning their conversion in the mission and the Superintendent told of his personal experiences. He says also: "We have had some splendid results recently in getting some men released from jail sentence. Some of them have taken a definite stand for God, and are attending meetings and are testifying to the saving power of Jesus Christ. At one evening service recently, about thirty men were kneeling at the altar service. The attendance at the meetings is large and good attention is given. Although finances are low, God is praised that His spirit is still working." A recent report shows the mission is behind about \$500 in its operating expenses.

LUCKY BALDWIN IN JEFFERSON CITY, MO.

Lucky Baldwin, whose Christian name is Christopher J. Balfé, was given a special invitation through the efforts of United States Senator Selden P. Spencer of St. Louis, to address the 1,500 prisoners at the Missouri State penitentiary, on September 25. He was received enthusiastically, and talked for more than an hour, closing with a request to the convicts who wanted Jesus Christ to enter their lives to stand on their feet. There was no ready response, but when a negro convict rose to his feet, those about him quickly followed. It was estimated two-thirds of the convicts rose to their feet and repeated the following prayer with Mr. Balfé: "O God, be merciful to me, a poor sinner, and save me, for Jesus Christ's sake. Amen."

He related much of his own experience and when he finished they asked, "When are you coming back, Lucky." Warden Hill immediately arranged for Mr. Balfé

to return in November, and he and the convicts arranged to pay all his expenses. A special feature of interest at the penitentiary was a little church erected by the convicts in a space 12x16 ft., against an old prison wall with a bare covering of old galvanized sheets. In this is an improvised altar and several benches.

Mr. Balfe reports that God seems to be doing a real work of grace amongst the prisoners, for which he has been praying for some time. He is chaplain at the Bridewell, in Chicago.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

John B. Andrews Party—October, Miami, Okla.; November, Denning, N. Mex.

James A. Armstrong and party—October, Juniata, Neb.; November, Guide Rock; December, Webster, Kan.

Carl Bassett—Oct. 24-Nov. 6, Ojai, Calif.; Nov. 7-20, Colton, Calif.

Berge Sisters—October-December, Wilmington, Del.; Washington, D. C.; Newark, N. J.; Philadelphia, Pa.

Wm. A. Bodell—Oct. 9-30, Cairo, Ill.

A. M. Bruner—1921, Georgia, South Carolina, Mississippi.

H. T. Crossley and J. H. Leonard—Oct. 9-28, Portage La Prairie, Man.; Oct. 30-Nov. 18, Roland, Man.; Nov. 20-Dec. 9, Neepawa, Man.; Dec. 11-29, Minnedosa, Man.; Jan. 1-24, Brandon, Man.; Jan. 29-Apr. 23, Vancouver, B. C.

Wm. S. Dixon—Oct. 16-Nov. 6, Duluth, Minn.; Nov. 13-Dec. 11, Ottumwa, Ia.; February, 1922, Ohio; August, 1922, Iowa; November, 1922, Pennsylvania.

Edw. R. Dow and party—October, Arnold, Neb.; November, Topeka, Ind.

Driver-Lawton Party—Oct. 30-Nov. 13, Philadelphia, Pa.; Nov. 15-Dec. 4, Brandon, Pa.; Dec. 6-25, Jamison City, Pa.

John W. Erskine—Oct. 9-23, Levering, Mich.

Floyd John Evans—Oct. 13-30, Atwood, Kans.; Nov. 1-15, Mangum, Okla.; Nov. 15-30, Oakley, Kan.; December, Valley Falls, Kans.; January, Topeka, Kans.

W. C. Grindle—Oct. 23, Louisville, Ky.; Nov. 6, DeSoto, Mo.

Albert C. Hakim—October, St. Louis, Mo.; November and December, Chicago, Ill.; January, 1922, Erie, Pa.

John S. Hamilton Party—Oct. 16-Nov. 13, Wabash, Ind.

Gid F. Higginbotham—Oct. 16, Lindsay, Calif.

C. E. Hillis and wife—Oct. 27, Waterloo, Ia.; Nov. 6, Maquoketa, Ia.; December, Burlington, Ia.; January-March, 1922, Baptist Churches in Wyoming.

I. E. Honeywell Party—January 8, 1922, Hartford, Conn.; March 19, 1922, Champaign, Ill.

John and Mrs. Imrie—November, Hamburg, Ind.

E. DeWitt Johnston—November, Monticello, Ind.; January, 1922, Bluffton, Ind.

Bob Jones Party—October, Springfield, Mo.

H. Wyse Jones Party—October, Buffalo, N. Y.; November-February, Long Island Baptist Association.

P. H. Kadey Evangelistic Party—October-November, Owosso, Mich.; December, Jackson, Mich.

Clarence M. Keen—Oct. 16, Siloam Methodist Episcopal Church, Philadelphia, Pa.

Lamphear-Cooke Party—Until Oct. 30, Grove City, Pa.; Nov. 1-22, Washington, D. C.; Nov. 24-Dec. 18, Crisfield, Md.

John M. Linden Party—Sept. 25, Dunkirk, Ind.

Harry D. Loes and Miss Birdie Loes—November, Cannonsburg, Pa.; December, Wheeling, W. Va.; February, Brooklyn, N. Y.

Milford H. Lyon Party—Nov. 27, Clear Lake, Ia.

W. P. Martin—Oct. 23, Louisville, Ky.; Nov. 13, El Dorado, Ill.; Jan. 8, Richmond, Va.; Jan. 29, Wilksboro, N. C.; Feb. 19, Roanoke, Va.; Mar. 12, Greensboro, N. C.; Apr. 2, Atlanta, Ga.; Apr. 23, Memphis, Tenn.; May 9, Jacksonville, Fla.; May 21, Cullman, Ala.; June 5, Guntersville, Ala.

Mathis and Armstrong—October, Storm Lake, Ia.

McCombe-Class Party—November, Mason City, Ia.

W. C. Mealing and wife—Oct. 23-Nov. 5, Baltimore, Md.; Nov. 13-27, Mt. Vernon, Baltimore, Md.; Dec. 4-18, Denton, Md.; Jan. 8-22, Oyster Bay, N. Y.; Jan. 29-Feb. 12, Milford, Del.; Feb. 19-Mar. 5, New Haven, Conn.; Mar. 12-26, Amityville, N. Y.

The Leroy J. Mitchell Evangelistic Party—October, Nokomis, Ill.

Charles E. Neighbour Evangelistic Party—Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

T. H. Osborn—October-November, Mitchell, Neb.

Paul Henry Packard, assisted by L. H. and Mabel Thomas—Oct. 16-Nov. 13, Moberly, Mo.; Nov. 20-Dec. 18, Sherman, Tex.; Dec. 20-Jan. 5, Des Moines, Ia.

M. S. Rees—Nov. 13, Everett, Mass.

Harold F. Sayles—Oct. 23-Nov. 6, Ithaca, Mich.; Nov. 13-27, Concord, Mich.

Charles Cullen Smith—October, Alma, Neb.; November, Wells, Minn.

John R. Snyder—Until Nov. 30, Pottstown, Pa.; December, Freeville, N. Y.; January, Winona Lake, Ind.; February, Johnstown, Pa.; April, Detroit, Mich.; May, Shade Creek, Pa.

C. R. L. Vawter—October, Kingsville, Tex.; November, Stillwater, Okla.; December, Drumright, Okla.

Earl L. Wolslagel—Oct. 16-30, Rocky Mount, N. C.; Nov. 1-15, Red Bank, N. J.; Nov. 16-30, Danville, Va.; Dec. 4-18, Middlesboro, Ky.

EARTH ONLY IS INHABITED

That the earth is the only humanly inhabited planet and that within some 70,000,000 years it will be replaced by a new world, is the idea of Abbe Moreaux, famous French astronomer, director of the Bourges observatory.

Another eminent French astronomer, Camille Flammarion, believes some planets are inhabited, especially Mars. Abbe Moreaux, on the contrary, is inclined to think that the sun, with its average temperature of 6,000 degrees centigrade, could not be inhabited, while Jupiter, Saturn, Neptune are gaseous globes. Mercury, he said, is a chaos of metallic rocks, with oceans of lead and melting tin. Venus, the sister of the earth, possessing water and an atmosphere veiling herself, might perhaps have animals, but no human being. The moon, our closest neighbor, is a rocky, cold desert, without atmosphere. About Mars nothing should be expected from the alleged inhabitants, as "they exist only in the imagination of a few novel writers or astronomers."

"All these planets," concludes Abbe Moreaux, "will eternally be lacking of something to be in regular living conditions."—Chicago Daily News.

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His voice is in the morn'ring breeze,
His power in the gale,
His vastness in the boundless seas,
His beauty in the vale.

The flowers with their essence pure,
His purity proclaim;
The harvests that our lives insure,
His kindness warm acclaim.

His tender love—His Son sublime,
Did come on earth to show;
His patience with this world of crime
Has never ceased to flow.

Vast Nature with its rules exact
His wisdom great reveals;
His righteousness in ev'ry act
The darkness ne'er conceals.

The vast and wondrous firmament,
And space without a bound,
With glory which is by Him lent,
Infinity resound.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Boy Talks, by Philip E. Howard.

This is a volume of about sixty choice talks to boys, of a practical and interesting type. It will furnish the needed help to pastors, Sunday-school teachers, superintendents and others who talk to boys.

216 pages. 7½x5 inches. Sunday School Times Co., Philadelphia, Pa.

P. B. F.

Practical Christianity, by Officers of the Officers' Christian Union.

This is No. 5 of *The United Service Series*, intended "for the officers of the fighting services," but good reading for all who are soldiers of the Cross. Several of the unusual chapters are, "Why Religion does not Satisfy," "Not All There," "Practical Prayer."

53 pages. 7x5 inches. Paper cover. Morgan and Scott, Ltd., London, Eng.

G. S.

Getting Things From God, by Rev. Charles A. Blanchard, D. D.

The title of this book shows its design. The author's object is to encourage Christians to pray with the expectation of getting from God that which they ask.

The fact that a second edition of this book is called for shows that the author's object is being realized.

270 pages. 7½x5½ inches. Bible Institute Colportage Association, 826 No. La Salle St., Chicago.

P. B. F.

The Second Coming of Christ and Last Things, by Rev. J. L. Dickens, D. D., LL. D.

This volume is not to be characterized by its novelty, but is a gathering up of the things most surely believed by pre-millenarians. The special value of the book is its comprehensive setting forth of the great prophetic truths in simple language and clear outline. It is therefore a good book for beginners in the study of prophecy and for those who are not experts.

168 pages. 7x5 inches. Houston Bible Institute, Houston, Tex.

G. S.

Greatest Thoughts About God, by J. Gilchrist Lawson.

In this book the author has gathered together under many heads the outstanding expressions of the world's great men, about God. Though many of these utterances convey wrong impressions of God, yet the book is of great value to ministers teachers and public speakers of all classes. It is provided with a table of contents and index, in addition to the classified arrangement of the entire contents.

318 pages. 8x5½ inches. George H. Doran Co., New York.

P. B. F.

God's Living Oracles, by Rev. A. T. Pierson, D. D.

This is a series of lectures on the literature, science, prediction, philosophy, fundamentals, ethics and central character of the Bible delivered in Exeter Hall, London, by the eminent saint and defender of the faith, Dr. Pierson.

Every young minister and Bible student ought to have this book. It is most practical and inspiring. The reading of it will furnish new material for Bible readings and sermons, as well as send forth the Christian worker with new joy and enthusiasm.

256 pages. 7x5 inches. Pickering and Inglis, London and Glasgow.

P. B. F.

How I Know God Answers Prayer, by Rosalind Goforth.

This is a book of spiritual tonic. Many books upon answered prayer have been published, but a book that deals wholly with answered prayer in connection with the life of a single individual is rare. The title of the book might well be, *The Romance of Prayer*, as judged by its thrilling situations and divine deliverances. The book strengthens faith in God as the unfailing Provider, Protector, and Friend. The pioneer missionary, often faces grave dangers, but Mrs. Goforth testifies to the truthfulness of the words of her husband: "The safest place for yourself and the children is in the path of duty."

142 pages. 7½x5¼ inches. The Sunday School Times Company, Philadelphia.

G. S.

Christ and the Christian, by Rev. H. C. G. Moule, D. D., Bishop of Durham.

Bishop Moule, a distinguished Anglican, was a most welcome speaker at Keswick in 1919. He is the author of *Outlines of Bible Doctrines*, and of other books dealing with fundamental truth and is filled with the spirit that is so manifest at Keswick. The contents of this book are six lectures given at Keswick in 1919, just after the great World War.

The naming of the titles of this volume will be sufficient to show that there is a feast for the spiritual man in its perusal: "Keswick's Message in the New Age," "The Living Stone and the Living Stones," "Possessing our Possessions," "Our Dear-bought Body and Its Use," "Liberty for Bond-service," "The Abiding Presence." The treatment of these subjects shows that there is a depth of spiritual experience that is not disturbed by the convulsions of the world, a condition just previous to these addresses.

104 pages. 7½x5 inches. Marshall Brothers, Ltd., London.

J. H. R.

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Timoleon, A Friend of Paul, by Mabel Ansley Murphy.

This book was written for the purpose of instructing the young of the Sunday schools in the history of the apostle Paul. It cannot be recommended for such purpose, for the following reasons:

1. The inference from the story is that the great light which Paul saw on the way to Damascus was intense heat of the noonday sun. The child would likely think, as some teach, that Paul had a sunstroke.

2. The story is cast in the mold of Greek mythology. The child's mind should learn the story of Paul's great ministry in terms of the Scriptures.

3. Timoleon, the hero, is made to be a good man, but destitute of the consciousness that he himself is a believer in Christ. He does not confess Paul and uses the money entrusted to him in promoting missionary interests. So the story closes without any real evidence that he was actuated by Christian love. It may all have been pure altruism.

329 pages. 7x5 inches. American Sunday School Union, Philadelphia.

P. B. F.

Bible Cyclopaedia Critical and Expository, by the Rev. A. R. Faussett, M. A.

The aim of this reprint, as set forth in the preface, is to put within the reach of all Bible students, learned and unlearned alike, intelligent research, and to set forth briefly and suggestively those doctrinal and experimental truths which the written Word itself contains.

It is a veritable storehouse of scriptural information in the most compact and accessible form. Many subjects omitted by nearly all works of this character, such as Antichrist, millennium, inspiration of the Scriptures, dispensations, predestination, justification, and divination as applied to spiritualism, are clearly set forth.

Unquestionably this is the best Bible cyclopaedia of its size for the average Bible student ever published. Even though one may have the larger works, he ought to have this one also. All friends of evangelical truth should endeavor to put this book into the hands of Bible students.

753 pages. 10½x7½ inches. George H. Doran Co., New York.

P. B. F.

Old Testament Prophecy, by Frank K. Sanders.

The author belongs to the "modernists" and holds their perverted views of prophecy. According to him the prophets did not get their message from God but merely gave expression to the "ripest thinking" of their age. Their ideas were "glorious and commendable, but not truly interpretive of the real divine intention." That is, they were mistaken. Since they were mistaken, they, of course, could not have been

divinely inspired. It is true they predicted a time when all the world would worship Jehovah, but "they erred in specifying the exact method by which this was to be brought about." If new truths were emphasized they were only great "religious discoveries" on the part of the prophet, not a revelation from God. The great predictions concerning the future of Israel and the world are largely spiritualized and evaporated. For example, the great temple described by Ezekiel is only "an elaborated scheme of reorganized worship." The prophets were great men indeed, but the fearless interpreters of the divine by the "great persuasive personalities" of present day preachers compare quite favorably with them—in the opinion of this author.

102 pages. 6½x4½ inches. Charles Scribners Sons, New York.

G. S.

PAMPHLETS RECEIVED

"Sunday School Builders." John M. Somerndike, 152 pages. 75 cents. The Westminster Press, Philadelphia.

"Unfinished Business of the Presbyterian Church in America." Fred Eastman. 176 pages. 75 cents. The Westminster Press, Philadelphia.

"Taking Root." William Henderson and others. 31 pages. 10 cents. Shantymen's Christian Association, Toronto, Can.

"Thou Art the Man." Oswald J. Smith. 89 pages. Evangelical Publishers, Toronto, Can.

"Tongues, Signs and Visions, Not God's Order for Today." A. E. Bishop. 24 pages. The Bible Institute Colportage Association, Chicago.

"The Bible and Its Enemies." William Jennings Bryan. 38 pages. 25 cents. The Bible Institute Colportage Association, Chicago.

"The Strategic Value of Prayer." Rev. Gordon Watt, M. A. 48 pages. Morgan & Scott, Ltd., London.

"Not Dead but Living." Harrington C. Lees, M. A. 46 pages. Morgan & Scott, Ltd., London.

"Can a Young Man Trust His Bible?" Arthur Gook. 64 pages. Pickering & Inglis, London.

"Signs of the Near Return of Our Lord." Walter Scott. 14 pages. Pickering & Inglis, London.

"The Great Separation." I. M. Haldeman, D. D. 86 pages. Charles C. Cook, New York.

"The Lure of the Dance." T. A. Faulkner. 96 pages. 35 cents. The Light, La Crosse, Wis.

"Songs of Immanuel." Immanuel Herald Publishing House, Chicago. 46 pages.

"My Life in the Convent." Margaret L. Shepherd. 258 pages. Evangelist L. J. King, Toledo, Ohio.

"The Bible and Modernism." J. M. Stanfield. 128 pages. 50 cents. The author, Cleveland, Tenn.

"The Mystical Three." (An expose of the three greatest delusions of modern times—Christian Science, Theosophy, Spiritualism.) Wm. J. Bennett, 44 pages. The author, 661 W. 63d St., Chicago.

"The Trail of the Serpent." Lovick Pierce Law. 27 pages. The author, Siloam Springs, Ark.

"Does the Church Pass Through the Great Tribulation? Or, The Blessed Hope!" H. W. Martin. 54 pages. The author, 1119 Twenty-ninth Ave., N. E., Minneapolis.

"Christian (?) Science X-Rayed." A. Reilly Copeland. 50 pages. 50 cents. The author, Denton, Tex.

The Westminster Press, Philadelphia.

"The Range Finders." Charles Frederick Wishart. Cloth, 91 pages.

"My First Communion." Hugh T. Kerr, D. D. Cloth, 61 pages.

George H. Doran Company, New York.

"The Near Side of the Mexican Question." Jay S. Stowell, M. A. Cloth, 123 pages.

Evangelical Publishers, Inc., Toronto, Can.

"Feathers with Yellow Gold." Eva Rose York. Cloth, 235 pages.

Fleming H. Revell Company, New York and Chicago.

"Our Liberty in Christ." Philip Mauro. Cloth, 206 pages.

J. B. Lippincott Company, Philadelphia.

"The Book of Job." Morris Jastrow, Jr. Cloth, 367 pages.

Morgan & Scott, Ltd., London.

"Christian Inscriptions in Ancient Rome." H. E. Fox, M. A. Cloth, 71 pages.

Tampa Printing Co., Tampa, Fla.

"The Creed and Need of the New Congregationalism." Franklin M. Sprague, A. M. Cloth, 137 pages.

THE PAN-PRESBYTERIAN COUNCIL

The Council of the Reformed Churches of the World holding the Presbyterian system held its last meeting in Pittsburgh, Pa., September 16-25. Some sixty great leaders in Europe were in attendance. Special interest was aroused by the recent revival of Protestantism in Czechoslovakia, being essentially Presbyterian.

WHEN THE WIND IS IN THE TREETOPS

By Frances Camp Duggar, Auburn, Ala.

When I wander to the forest
Where the pine trees ever sing,
How I tremble at the meaning
Of the message that they bring!
How each haunting strain of sorrow
Makes my soul awake and start,
When the wind is in the treetops,
And its echo in my heart.

When I hear the wailing music
Of the wind among the trees,
How I long for something better
Than a life of selfish ease!
And I pledge my life to service,
Sacrifice shall be the goal,
When the wind is in the treetops
And its echo in my soul.

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RECENT SPECIAL SPEAKERS

Dr. J. W. Wayland, professor of history and economics, State Normal School, Virginia; Rev. Charles Inglis, evangelist; Dr. Henry Montgomery, vice-moderator of the Presbyterian General Assembly of Ireland; Mrs. Katharine C. Shapleigh, missionary, China; Miss Jessie Harrell, missionary, Africa; Mr. Archie Dyer, missionary, Japan; Rev. James Quamina, missionary, Trinidad, B. W. I.

A LETTER OF THANKS FROM CHAPLAIN SALISBURY

During the Pageant of Progress in Chicago, an Institute quartette sang several times to sailors from Great Lakes stationed at the Municipal Pier. The following is an extract from a letter to Mr. Harry Clark, assistant to the Director of the Practical Work Course, from Lieut. Stanton W. Salisbury, Chief Chaplain, U. S. Naval Training Station at Great Lakes:

"I want to thank you again for your help while we were in camp there. Please express to Mr. Meeker when you see him next, our gratitude for his help also. We appreciate very much what you have done; and you have been so kind to us that in the future we may feel impelled to call on you again."

The quartette included E. P. White, Thomas A. Spinks, Harry Clarke and E. E. Zirkle.

REUNION AT WINONA LAKE

A delightful gathering of former Moody Bible Institute students took place at Winona Lake, August 26, with 158 present. Mr. Homer Hammontree led in the singing of the Christian Fellowship Song, and the speakers were Rev. John C. Page of the Faculty, and Miss Charlotte A. Cary, Superintendent of Women. Gifts toward the Susan G. Gray Memorial Building, amounting to \$475 in cash and pledges were made.

A NOTE OF APPRECIATION

"The Swedish Evangelical Free Church, U. S. A., holding its 37th Annual Conference at Rockford, Ill., June 15-19, wishes to express a hearty appreciation and thankfulness to the Moody Bible Institute of Chicago, Ill., for all the help, kindness and love the school of the said denomination has received in the past from the Moody Bible Institute.

Wishing and praying that God's blessing may rest upon you and your noble work for Christ in the future, we remain your true friends in the Lord and His work.

"In behalf of the Conference,

"Rev. Gustav A. Tornquist,

"Prof. Gustav Edwards.

"Committee on Resolutions."

MISS GRACE DARLING SUCCEEDS MISS VEAZIE



Miss Grace Darling

work in West Virginia. Her classmates remember her as a young woman of reliability as well as resourcefulness, and one who held the respect and confidence of all who knew her.

FALL TERM OPENING

As this is being written, October 5, the enrolment in the Day Classes totals 914, of whom 461 are men and 453 women, a total increase of 108 over a year ago. Including 786 enrolled in the Evening Classes, the total is 1,700.

A reception was given the new students of the Day Classes Thursday evening, September 15, by the Faculty and Business Staff, followed by a brief program including piano selections by Mr. T. L. Bearer of the Music Faculty, and a reading by Miss Edna Johnson, Assistant Superintendent of Women, which were greatly enjoyed. Dr. Gray then gave an address of welcome on behalf of the Board of Trustees, and the entire Institute family, after which refreshments were served.

AN ANNIVERSARY CELEBRATION

The twenty-fifth anniversary of Mr. George B. Wood's service with the Bible Institute Colportage Association was celebrated September 29 at a party attended by the employees and three officers of the Association in the Faculty Dining Room, Mr. Wm. Holden, President, presiding. A "birthday cake" was one of the surprises, and as a token of appreciation of Mr. Wood's many years of faithful and diligent service, a traveling bag was presented to him. Mr. Wood was graduated from the Institute in 1896 and entered the employ of the Colportage Association July 15 of that year.

PERSONALIA

R. J. Stewart, '21, is now a student at Muskingum College, New Concord, O. Marianne Hardcastle, '18, is field worker for the Rappahannock Baptist Association, Irvington, Va.

Louis J. Yelanyin, '20, has become pastor of the Missionary Ridge Presbyterian church, of Chattanooga, Tenn.

Robert H. Roper, '02, is preaching in the Olivet Baptist Church, Fernie, B. C., and also working at the building trade.

H. C. Ramsay, '96, arrived from China in August on furlough. His present address is Delta, York Co., Pa.

Frank Williams, '20, has gone to Massillon, O., to take charge of a Methodist circuit.

H. H. Moser, '19, has been pastor of the Mennonite church, Grabill, Ind., since the first of the year.

Henrietta Logan, '20, is pastor's assistant and city missionary in North Charlotte, N. C., Box 46.

David E. Johnson, '18, held special meetings in Berdett, Wakenda, and DeWitt, Mo., in September.

Gustav A. Briegleb, '04, is now president of the Los Angeles Ministerial Union.

W. Harvey Sproule, '20, held evangelistic meetings in Iowa during the summer, reporting "best times and best meetings have yet held."

Walter K. Beaty, '21, spent the summer preaching in the mountains of Tennessee and entered the Columbia (S. C.) Theological Seminary this fall.

Hazel I. Chamberlain, '20, accepted by the Inland South America Missionary Union, expects to sail next February for South America.

Charles S. Scott, '18, is a senior at Furman University, Greenville, S. C. Next year he expects to attend a Baptist theological seminary.

L. S. Probst, '07, is taking his furlough in Cape Town, Africa, instead of coming to America, and expects to return to Kijabe next February.

W. E. Smalley, '20, is pastor of two Baptist churches in Strathaven and Keady, Ontario, 17 miles apart. He held special services in October.

J. Allan Spidell, '94, for two years state evangelist in Vermont under the Baptist Convention, is now engaging in independent evangelistic work.

C. L. Herrick, '99, after serving the Second Baptist Church, Worcester, N. Y., ten years, accepted a call to the First Baptist Church of Sidney, N. Y.

Ethel L. Sheffield, '18, is teaching a rural school at Lanesboro, Ia.

T. M. Wright, '20, is pastor of the First Baptist Church, Middleville, Mich.

Claire Chapman, '07, on her way to Japan as a missionary, wrote that Mrs. Fred E. Bronson (nee Julia Hand), '95, started in September on a trip to India, China and Japan to visit mission stations on behalf of her Board.

Clara Mason, '09, is returning to India, under the Canadian Baptist Board. Address, Narsapatnam, Vizagapatam Dist., India.

George M. Gilchrist, '18, for two years a missionary in Santiago, Chile, is planning to attend the Presbyterian Seminary at San Anselmo, Calif.

Hazel W. Harper, '21, is office secretary for the American Mission to the Lepers, New York City, assisting Mr. Danner.

Samuel L. Brown, '14, accepted a unanimous call to the First Baptist Church of Port Townsend, Wash., and he began his work there September 18.

G. A. Eakins, '20, was ordained by the Cumberland Mountain Presbytery, and is now pastor of the First Presbyterian Church, Huntsville, Tenn.

John Mein, '09, writes that the North Brazil Mission baptized 60 converts in the past year and secured property for a church. He requests prayer for more laborers. Their outstanding need is two consecrated native pastors.

J. C. Thiessen, '16, took up the pastorate of the Kerwin Ave. Church, Detroit, Mich., early in October. He reports an interesting Bible conference in Allentown, Pa., in September, at which Rev. H. F. Smith, '13, was one of the speakers.

Alvin J. Sauer, '21, is doing evangelistic work in northern Ontario. This, he states, is practically a new field, for in many towns having even as many as 500 population, the gospel is not being preached.



Left to right: V. D. Roberts, '19; Mary Davidson, '19; L. M. Shedd, '19; Mrs. L. M. Shedd, '17 (nee Della Johnston); and Ruth Tenney, '20. These students sailed for South America September 3, under the Bolivia Indian Mission.

William H. Robins, '20, reports 22 saved in tent meetings, Duck Grove, Ia. Following the meetings he conducted a Bible class on the fundamentals for the converts.

Winifred Johnson, '18, has had charge of her sister's family for over two years in Solomon Rapids, Kan., on account of her sister's ill health. She teaches a large Bible class Sunday mornings.

Stephen B. Dexter, '94, pastor of the First Baptist Church of Clinton, Ill., has accepted a call to Lincoln, Ill. During his year's work at Clinton, 156 were added to the church.

C. G. Langley, '20, has organized three churches in northern Wisconsin in the past year, and is editing a small semi-monthly paper in the interests of his parish.

Harold L. Lundquist, '21, is now studying at Princeton Theological Seminary and writes that he likes it very well, but says also: "The more I see of other schools, the more I think of Moody."

James W. Jacobus, '10, pastor First Baptist Church, Vassar, Mich., teaches a class in Bible doctrine Monday evenings and published a little monthly paper called *The Defender*.

Stanley Eaton, '16, missionary in Ningkwofu. Anhwei, China, writes:

"Praise God for the M. B. I. and all the rich teaching gained from Dr. Gray and those associated with him. May our Lord strengthen the beloved Dean for all the tasks he has to perform."

Mary J. Williford, '14, has announced the engagement of her daughter, Bessie, '14, of Huchow, Chekiang, China, to Archie E. Laraway, '11, of Tai Au Fu, Shantung, China.

Jacob Gartenhaus, '19, was graduated from the Southern Baptist Seminary last May and appointed by the Southern Baptist Convention as missionary to the Jews of the South, embracing 17 states.

Jay Pease, '14, and Richard Nyburg, '20, held a successful evangelistic campaign at Wixom, Mich., in August. The attendance averaged 100 nightly and 15 were baptized.

James W. Miller, '17, sent to Liberia by the Lutheran Board last year, writes that he is enjoying his work and often prays for the Institute. He is at the same station with Miss Mabel Dysinger, '14. Address, Muhlenberg Mission, Monrovia, Liberia, West Africa.

Reuben C. Larson, '20, a field representative of the Institute spoke at the First Presbyterian Church, Rochester, Minn., September 4. He is chairman of the Minnesota Young People's Citizenship Committee, representing over 1,000 organizations.

Marion Flint, '19, was ordained this year and is pastor of a Baptist church in Hotchkiss, Colo. He writes, "I have seen big, rough, drinking, gambling, fearless men get converted, buy a suit of clothes, and in a few months be pillars in the churches."

Arthur F. Perkins, '18, pastor of the M. E. church, Spencer, Wis., for two years, during which time the membership increased from 45 to 110, has accepted a call to assist Rev. F. W. Eastwood, '14, pastor First Presbyterian Church, Wausau, Wis.

W. B. O'Neill, '07, pastor of the Berea Congregational Church, Davenport, Ia., held a Bible conference in his church August 25-28, one evening's program including an illustrated lecture on the Moody Bible Institute by Rev. W. L. Clapp, '01, a field representative of the Institute.

A. B. Machlin, '19, superintendent of the Buffalo Hebrew Mission, reports ten Jews as having accepted Christ since May, of whom eight have been baptized and united with churches, and two are now students in the Institute. The attendance of Jewish children at the Mission's Vacation Bible School was 191.

Ranier J. McKenzie, '20, writes from Korea concerning the Institute's course in domestic economy: "Surely on the mission field we need just those things. It is not easy to train people who know nothing of our customs. The natives think little of one who does not know how to prepare his own food or keep his own home."

Arthur B. Brown, '20, during the past year has been principal of an Indian Mission School at Elbowoods, N. Dak.,

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Moody Bible Institute Monthly

with preaching appointments at six stations. He writes that Mr. Moody helped to raise the funds to first carry the gospel to these tribes and two of the stations were formerly named for Moody and Sankey.

Mary Peters, '92, principal of the Methodist Bible Women's Training School, Kutien, via Foochow, China, writes that they had 60 students last spring. They go out two by two Saturday afternoons and take the gospel into the homes of the city. Miss Peters has 24 day schools which she visits and examines, and 26 Bible women, in her district.

Miss Grace V. Bredehoft, '19, after two years in Toronto in the service of the Christian synagogue of the Toronto Mission to the Jews, is now assisting Mr. Machlin. Miss Bredehoft is well versed in speaking, reading and writing the Yiddish language.

Dr. Gray was one of the speakers at the Bible Conference held in the Mission the last week in September.

William T. Armstrong, '18, has been a United Presbyterian pastor in Smithfield, Mich., for more than three years. He has recently entertained in his home the following Institute alumni: H. K. W. Patterson, '15; Clyde J. Hazen, '16; Jacquell Kelewae, '20, on his way to the U. P. Seminary in St. Louis; and John A. Glasse, '18.

Students from Grand Rapids, Mich., now at the Institute, took dinner together September 15, with Rev. "Mel" Trotter and Mr. Homer Hammonree as guests of honor. The following were present: Henry DeVries, James Herring, Hjalmar R. Johnson, E. C. Littlefield and wife, Abraham Van Puffelen, Jow Van Nus, and W. A. Haggai; Marion DeVries, Lena DeLang, Nellie Hawkins, Eva Schroy, Nellie Van Westenbrugge, Nella Rylaarsdam, Gladys Haight, Margaret Damstra, Ruth A. Collar, Hattie Venema, Daisy L. Alexander, Elizabeth Vermeer, Mary R. Valkier, and Katharyn LaSor.

BORN

To Melville O., '20, and Mrs. Burford, a son, Milton Brooks, August, Cape May, N. J.

To Grant B., '19, and Mrs. Schmalgemeier (nee Helena Salmon, '19), a son, Grant B., Jr., September 1, Chicago.

To John C., '17, and Mrs. Teyssier, (nee Helen Ring, '18), a daughter, Gertrude Hannah Helen, July 23.

To W. C., '18, and Mrs. Georgeson, a daughter, Helen Louise, September 8, at St. Louis, Mo.

MARRIED

Roy J. Stewart, '21, and Florence E. Shoop, '20, August 12.

Richard G. Stacy, and Martha Lustgarten, '19, June 23, at New York. At home, Galway, N. Y.

Charles H. Coultres, '99, and Mary E. Jones, August 15. At home, Salem, Ore.

Louis C. Stumpf, '10, and Abby L. Beattie, August 23, at St. Louis.

Joseph G. Kane, '17, and Mildred E. Ross, '16, August 3.

Walter D. Powell, and Helen S. Bell,

NOVEMBER, 1921

'19, September 22, at Stanford University. At home, 1130 Bryant St., Palo Alto, Calif.

Henry H. Moser, '19, and Emma Bixler, September 20. At home, Grabill, Ind.

Charles H. Douglas and Martha J. Kley, correspondence students, September 24, at Versailles, O.

Louis J. Clark, '17, and Olive L. Jones, September 15, at Houston, Tex. At home, 114 Hathaway Ave., Houston.

B. F. Lloyd, '20, and Greta N. Hamilton, '20, June 16, at Shiloh, O. At home, Tuscola, Ill.

THE DEVIL'S FAST BOWLING

Mr. C. T. Studd, the once famous cricketer in England, and now on a mission field in Africa writes in *The Whole World for Jesus* using the cricketer's terms, which will likely be understood by many: "As others will not venture a single innings against the Devil's fast bowling in this fiery pitch, just put down my name, sir, for a follow on. After all, it is better fun and better Christianity to face the discomfort and dangers of a fiery pitch than to sit at ease with the critics in the pavilion: and so say all of us out here who are crusaders!"

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Wilson A. Pugsley, '08, August 16, at New York.

Mrs. W. H. Huntington, (nee Amelia J. Rowe, '92), July 14, Newport, R. I.

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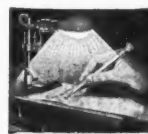
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He sought to use other preachers and writers. Many of the living voices that spoke with him in testimony to the truth are now silent, but the writers, "being dead, yet speak" through the printed page.

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I am writing you of an incident on Labor Day in a logging camp.

I gave 50 lumberjacks each a book of St. John, and told them I would talk on "Power" at the evening service. I asked them to read the first chapter through and find my text. At the service in the evening 42 men said they had read the chapter through and had found the word "power." Seven read to the word "power" in the twelfth verse. One said he didn't have any glasses to read with, as his were sent out for repairs, but he got up and repeated the twelfth verse, saying that he had been in a camp about two years ago when I talked on power and had given him a Gospel of John, and he had never forgotten the verse. He said he had the book now that I gave him at that meeting.—F. W. D.

Georgia, 50 books, 50 Pocket Treasury. Kansas, 12 books, 12 Pocket Treasury. South Dakota, 50 books, 50 Pocket Treasury.

Pioneer Book Fund: Wyoming, 90 books, 60 Pocket Treasury. Montana, 295 books, 270 Pocket Treasury, 45 Gospels. Indiana, 300 books, 100 Pocket Treasury, 100 Gospels. Wisconsin, 100 books, Nevada, 21 books, 20 Pocket Treasury. Arizona, 140 books, 125 Pocket Treasury, 50 Gospels. Nebraska, 20 books, 20 Pocket Treasury. Idaho, 50 books, 50 Gospels. Colorado, 25 books, 20 Pocket Treasury.

Spanish "Way to God" Book Fund: Argentina, 125 books. Argentine, 1,000 tracts. Venezuela, 100 books. Porto Rico, 50 books. Texas, 24 books. California, 100 books. Philippine Islands, 55 books.

Army and Navy Book Fund: Missouri, 30 books, 100 Pocket Treasury.

Mountain Book Fund: Virginia, 66 books, 50 Pocket Treasury.

Hospital Book Fund: Minnesota, 21 Pocket Treasury. Texas, 15 Pocket Treasury, 40 Gospels. New Jersey, 2 books.

Lumber Camp Book Fund: New York, 400 Pocket Treasury. Kentucky, 50 books, 50 Pocket Treasury. B. C. Canada, 8 books, 1 Pocket Treasury.

India Book Fund: Malabar, South India, 10 books.

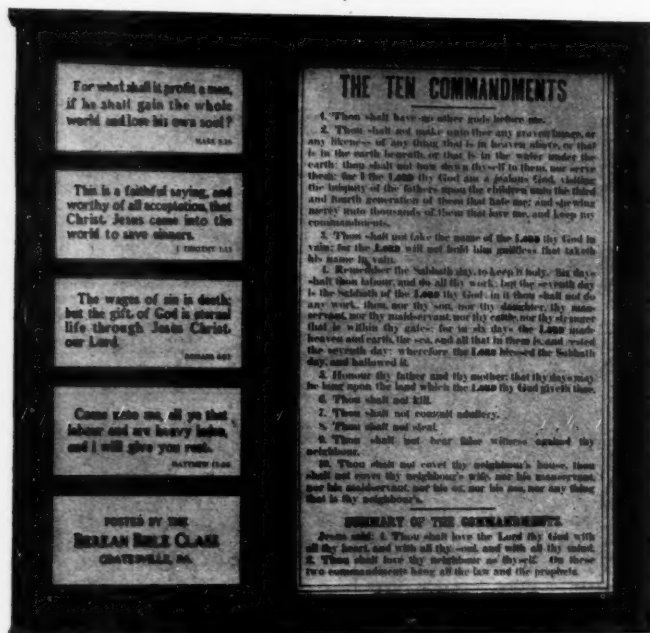
Africa Book Fund: Southern Nigeria, 4 books.

Missionary Book Fund: Nanking, China, 37 books.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from September 1 to 30, 1921, inclusive:

Africa Book Fund: 2 Contributions, \$5.15; **Alaska Book Fund:** 1 Contribution, \$10.00; **Army and Navy Book Fund:** 1 Contribution, \$4.00; **Hospital Book Fund:** 3 Contributions, \$8.50; **Lumber Camp Book Fund:** 3 Contributions, \$12.00; **Missionaries Book Fund:** 1 Contribution, \$5.00; **Mountain Book Fund:** 2 Contributions, \$11.00; **Pioneer Book Fund:** 119 Contributions, \$695.05; **Prison Book Fund:** 17 Contributions, \$87.70; **Spanish "All of Grace" Book Fund:** 1 Contribution, \$10.00; **Spanish "Way to God" Book Fund:** 9 Contributions, \$42.30; **Free Tract Fund:** 4 Contributions, \$3.39.



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The Berean Bible Class (Mr. Chas. L. Huston, teacher) of the First Presbyterian Church, Coatesville, Pa., has erected and maintains a Scripture bulletin board (5x5½ feet) on the church lawn. The board, minus legs, is shown in the photographic illustration above. The front is enclosed by glass doors, allowing convenient access for change of texts.

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The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from September 1 to 30, 1921, inclusive:

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UNIVERSAL BIBLE SUNDAY

This year the Universal Bible Sunday falls on November 27, but the American Bible Society suggests that either adjacent Sunday may be used.

THE WORLD'S TEMPERANCE SUNDAY

This observance falls on October 30, and programs and other literature may be secured from the various demoninational temperance committees.

JOHN H. WYBURN

A memorial tablet in loving memory of this servant of God, late superintendent of the McAuley Water Street Mission, was unveiled in the Mission on Sunday, September 25.

THE BIBLE AND THE DISARMAMENT CONFERENCE

A Bible, beautifully bound in morocco, will be presented by the American Bible Society to the Disarmament Conference, which meets in Washington, November 11. The Bible will be formally received by President Harding.

NO EASY RELIGION

Rev. John A. Hutton, D.D., of Glasgow, Scotland, thought by many to be the greatest preacher of Great Britain, recently said in a sermon preached in New York: "Surely in these days nobody wants an *easy life* or an *easy religion*. 'An easy religion is a horrible offence,' said Carlyle.

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"Garibaldi offered his men hunger, forced marches and death, but not a soldier left.

"Ultimately, in the deepest sense, crucifixion is popular. 'I, if I, be lifted up, will draw all men unto me,' said Jesus, who asked of the world nothing but a cross whereon to die.

"Take, therefore, your share of hardness. There is no future for the church till we enter it in spirit on our knees."

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begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God, that he sinned and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures, as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious, punishment of the lost.

Not what, but Whom, I do believe,

That in my darkest hour of need,

Hath comfort that no mortal creed

To mortal man may give;

Not what, but Whom!

For Christ is more than all the creeds,

And His full life of gentle deeds

Shall all the creeds outlive.

Not what I do believe, but Whom!

Who walks beside me in the gloom?

Who shares the burden wearisome?

Who all the dim way doth illumine

And bids me look beyond the tomb

The larger life to live?

Not what, I do believe,

But Whom!

Not what,

But Whom!

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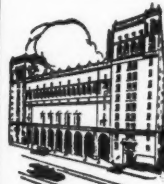
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Moody Bible Institute Monthly

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Editorial and Executive Offices: 153-163 Institute Place, Chicago.

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